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A brief Memoir of the Rev. Adoniram Judson, American Missionary to the Burman Empire.

We are happy in being able, in our present Number, to present our readers with a portrait of Mr. Judson, the American Baptist missionary in Burmah, with whose labours and sufferings in the sacred cause many of them have become acquainted, from perusing the account of that mission by his late excellent wife, and her own interesting memoirs. From those works, and other sources in our possession, we shall add a few particulars of the history of our esteemed missionary brother.

Adoniram Judson was born August 9, 1788, at Malden, in the State of Massachusetts, in which town his father, who, if we mistake not, is still living, was settled as a Pædobaptist minister. He graduated at Brown University in 1807, and soon afterwards commenced making the tour of the United States. At that time he had been induced to adopt deistical sentiments, but some providential occurrences, while on his journey, so powerfully impressed his mind, that he resolved, instead of proceeding further, to return to his father's house, and examine thoroughly the foundation of the Christian religion. The result of this investigation was a full conviction of the divine authority of the scriptures, accompanied with a deep and anxious concern for his own personal salvation.

About the time that Mr. Judson was the subject of these mental exercises, a new theological seminary was established at Andover, in his native State. Into this institution he ardently desired to enter, but was almost deterred from applying, because evidences of evangelical piety were expected from all who obtained admission. These, he assured the Professors, he did not possess; but as their opinion on the subject was probably more favourable than his own, he was received into the seminary; and soon after, becoming gradually more confirmed in his religious views and experience, he directed his attention to the studies most adapted to prepare him for the exercise of the Christian ministry.

When the term of his residence at Andover had nearly expired, Mr. Judson met with Dr. Buchanan's "Star in the East," which first impressed his mind with the subject of Oriental missions. The solemn importance of an attempt to rescue the perishing millions of Asia dwelt much on his mind, and he communicated his impressions to various individuals, but met with no encouragement from them. At length he wrote to the Directors of the London Missionary Society, explaining his views, and requesting information; and received, in reply, a friendly invitation to visit England, and communicate personally with the Directors on the subject which so deeply interested him.

Soon after this, three other young men, who had been educating, like himself, for the ministry, Messrs.

Nott, Newell, and Hall, imbibed the same spirit, and came to the resolution of leaving their native land, and engaging as missionaries to the heathen, as soon as Providence should open the way for their employment. Their united wishes and feelings were embodied in a modest and respectful application, drawn up by Mr. Judson, and presented to the Massachusetts (Congregational) Association, assembled at Bradford in June 1810. This step led to the immediate formation of the "American Board of Commissioners for Foreign Missions," a Society which numbers among its supporters a large proportion of our Pædobaptist fellow Christians in the United States, and whose various and extensive labours in different parts of the great missionary field, during the last twenty years, have been crowned with considerable success.

Mr. Judson and his associates had entertained the hope of being sent forth at once to their missionary work; but as the Board were unprovided with funds, and no plan of operations had been settled, they advised their young friends to continue for a while their studies, and wait for further information. Anxious, however, to shorten the delay as much as possible, Mr. Judson obtained leave to visit England, in order to ascertain whether any plan of co-operation could be arranged between the London Missionary Society and the newly-formed American Board.

He sailed in January, 1811; but three weeks after sailing, the vessel was captured by a French privateer, and he was detained more than two months as a prisoner. By the exertions of an American gentleman at Bayonne, he was released on parole; and after having, with great difficulty, obtained passports from the Emperor, he arrived in London in the following May; but it did not appear, from his interview with the Directors, that any combined plan of operations could be concerted between the two Societies.

On his return to America, Mr. Judson met the Board at Worcester in September, when it was resolved that himself, with Messrs. Nott, Newell, and Hall, should proceed to establish a mission in Burmah. Accordingly, he embarked, with Mrs. Judson, and Mr. and Mrs. Newell, from Salem, on the 6th of February, 1812, and after a pleasant passage, landed at Calcutta on the 18th of June following, where the whole party were received with much kindness by Dr. Carey, and the other missionaries in that city and at Serampore.

On his voyage from America, Mr. Judson, deeming it not improbable that during his temporary sojourn among the Baptist brethren, he might have occasion to defend the practice of infant sprinkling, entered (as it should seem, for the first time,) into an examination of the arguments by which that ceremony is maintained. His inquiries terminated in a full conviction of the unscriptural nature of the rite in question, and as Mrs. Judson shared both in the inquiry and in its result, they were baptized at Calcutta by Mr. Ward, the first Lord's day in September, 1812.*

This change of sentiment occasioned a dissolution of the connection between Mr. Judson and his former patrons; and for a time, his prospects were such as severely to exercise his faith in the divine

* On this occasion, Mr. Judson delivered a masterly sermon on "Christian Baptism," which has gone through several editions.

care and protection. The supreme government of that day was strongly opposed to the settlement of missionaries in Bengal, and the American friends were peremptorily required to return to their own country, in the vessel which had brought them out. There appeared no way of avoiding this most unwelcome alternative, but by proceeding to some place beyond the jurisdiction of the Company. The differences existing between the English and Burmese governments, seemed totally to forbid the idea of settling in the territory of the latter; and therefore, as the only resource, Mr. Judson obtained leave to proceed to the Isle of France, from whence their companion, Mr. Rice, returned to the United States, and proved the instrument, in the hand of Providence, of forming the American Baptist Missionary Society, which held its first general meeting at Philadelphia in April, 1814. One of the first acts of this body was to recognize Mr. and Mrs. Judson as their missionaries, leaving it to their discretion to select a field of labour.

After residing about three months in the Isle of France, our missionary friends returned to Madras, in great perplexity whither ultimately to direct their course, and continually dreading lest the English government should compel them to quit India altogether, and proceed to England. In the midst of these apprehensions, a ship offered for Rangoon, the principal sea-port in the Burman empire; and as affairs between that government and the British had now assumed a more pacific aspect, they ventured on board, and after an unpleasant and dangerous passage, arrived at their destined haven in July, 1813.

Thus, by a series of events wholly unexpected, and some of them very painful, they were at length conducted to the very spot which had been originally contemplated in the commencement of their missionary career; and where Mr. Judson and those Christian brethren subsequently associated with him, have been privileged to found and conduct a mission, of which the history has been as remarkable, and the results are as promising, as those of any similar undertaking with which we are acquainted.

But we have been requested to furnish, not a pamphlet, but a short article for the Magazine, and perhaps have already transgressed the proper limits. For the variety of interesting particulars connected with the establishment of this mission—the perils it has undergone—the fearful sufferings endured by Mr. and Mrs. Judson and others, during the Burmese war—the honourable part they sustained in the negociations by which it was terminated—the affecting decease of Mrs. Judson—and the subsequent progress and present very encouraging state of the mission—we are constrained to refer our readers to the "Memoir of Mrs. Judson," of which the fourth edition is now on sale, by the Publisher of this Magazine. In that highly interesting work, the details are given with a simplicity and force which abridgment would greatly injure; and none, surely, who are capable of appreciating the moral grandeur of the missionary enterprize, can peruse it without emotions of gratitude to Him, whose power has already effected so much in that dark and benighted region; and of renewed expectation and lively hope, that the period is not far distant, when those who love the appearing of the great God, even our Saviour, shall behold far more abundant manifestations of his saving mercy. *The zeal of the Lord of Hosts shall perform this.* Amen.

History of the English Bible.

(Concluded from p. 11.)

At the period of the king's death, (Henry VIII.) the "Bible and New Testament of Tyndal's and Coverdale's translation in English were totally prohibited; nor was any other version of the English Scriptures permitted to be read by any *women*, excepting "noblewomen and gentlewomen, who might read to themselves alone, but not to others." But if artificers, apprentices, journeymen, or husbandmen, ventured to read the Bible, privately or openly, alone or to others, they were to suffer, on conviction, one month's imprisonment.

The successor to the throne, Edward VI. son of the queen, Jane Seymour, had been happily educated in the Protestant principles, and the Council of State had sufficient influence to carry forward the Reformation. In the first parliament, which assembled at Westminster, Nov. 4, 1546, the obnoxious statute concerning the printing, selling, and reading the Old and New Testaments in English was repealed, and declared to be utterly void and of none effect.

The next year the king set forth his royal injunctions, thus commencing:—"To all and singular his loving subjects, as well the clergy as the laity: We the king's most royal majesty, by the advice of his most dear uncle, the duke of Somerset, lord protector of all his realms, &c. intending the advancement of the true honour of Almighty God, the suppression of idolatry and superstition throughout all his realms and dominions, and to plant true religion," &c. He then enjoins upon "all parsons, vicars, and curates, to provide, within three months, one book of the whole Bible, of the largest volume in English; the same to be set up in some convenient place within the said church that they have cure of," &c. "And they shall discourage no man (authorized and licensed thereto) from reading any part of the Bible in English, but shall rather comfort and exhort every person to read the same, as the very lively word of God, and the special food of man's soul, that all Christian people are bound to embrace, believe, and follow, if they look to be saved; whereby they may better know their duties to God, to their sovereign lord the king, and their neighbour; ever gently charging and commanding them, that in the reading thereof no man to reason or contend, but quietly to hear the reader."

In consequence of the royal countenance thus given to the free and public use of the English Bible, most or all of the versions of the Old and New Testaments which had been printed in the former were repeatedly reprinted during this short, but most glorious and eventful reign. It cannot, of course, be now ascertained, of what number of copies these editions consisted, but from the copies of the various editions which at present exist,—as may be seen in a list of them appended to Lewis's "History of the English Translations," printed in London, 1818, they must have been incalculably great;—which serves also to prove, that the people were both able and willing to purchase them for their own use and that of their families. Respecting the reign of this most extraordinary, youthful, pious, learned, zealous, monarch, a text of the Old Testament may be applied—"And in Judah things went well."

In addition to the wide circulation of the Old and New Testaments in English, it was the practice of the reformers also to have

sentences or texts of scripture in English painted on the walls of the parish churches. Bishop Bonner, of bloody memory, afterwards complains of this, saying, "the texts were designed to uphold the liberty of the flesh and marriage of the priests, to destroy the reverend sacrament of the altar, and to extinguish and enervate holy days, fasting days, and other laudable discipline of the church." Another popish advocate, Gregory Martin, also tells us, that "at the top of every door within the respective churches was this text of Tyndal's translation, "Babes kepe yourselves from ymages." It is easy to perceive how greatly this selection of passages of scripture, to expose the unscriptural usages of the popish church, must have tended to prevent the re-establishment of that most baneful anti-christian heresy in the next reign, as the people in general, in the course of ten or eleven years, would have received a knowledge of the scriptures sufficient to expose the idolatry and superstition of the church of Rome.

This excellent king died July 6, 1553, and was succeeded by his half-sister Mary. No sooner was this bigoted popish queen seated on the throne, but she obtained the repeal of all the acts in favour of the free circulation of the Bible in English, passed in her brother's reign. This was done in her first parliament, which met the 5th of October 1553. A special office of thanksgiving was ordered, for the reconciliation of the kingdom to the see of Rome, and Bonner, being restored to his office as bishop of London, issued a mandate, dated Oct. 25, 1554, "to require all parsons, &c. to warn their churchwardens to extinguish the texts of scripture painted upon their church walls," which he said was "wrongly applied, and opened a window to all vices, and utterly closed up the way to virtue." * It appears, too, it was ordered that all English Bibles and Common Prayer-books should be removed from the churches,† as the churchwardens at Wemingswold, in Kent, complained, in 1565, "that they had no Bible since their church was defaced, ten years ago.

The Protestant ministers, Coverdale, Goodman, and others, who were compelled to fly to the continent, on account of the persecuting measures of this popish queen, made a new translation of the scriptures. The most beautiful edition of the "Geneva Bible," as this translation was called, because printed at that city, was published in April 1561. There is a copy of it in the British museum, exactly the size of the volume of the great Bible appointed to be read in churches, except that it is much thinner.

Queen Elizabeth came to the throne Nov. 17, 1558. She soon after renewed the injunctions of king Edward VI. respecting the English Bible, so that it was once more set free from the proscriptions of popish lawgivers. A fine anecdote is narrated, in relation to this event, which serves to shew the delight felt by the citizens of London on the restoration of a protestant government, and the prospect of being again permitted to hear and read the scriptures in their mother tongue.

"When the queen passed through Cheapside, at her coronation, there was a pageant erected. An old man, representing Time, with his scythe and wings, appeared as if coming out of a cave, leading another person, clad in white silk, all gracefully apparelled, who repre-

* Fox's Acts and Mon. vol. iii.

† Lewis's History, p. 201.

sented Truth (the daughter of Time), which lady had a book in her hand, on which was written *verbum veritatis*—the word of truth. It was THE BIBLE IN ENGLISH, which, after a speech made to the queen, Truth reached down towards her; which was taken by a gentleman, and brought to her majesty. As soon as the queen had received it, she kissed it; and with both hands held it up, and then laid it upon her breast, greatly thanking the citizens for that present, and said she would often read over that book." *

Numerous editions of the Bible, especially of the "Geneva," were published during the first part of this reign; and in the year 1568, came forth, by authority, what was called "Parker's, or the Bishop's Bible," because that version, which differs but little from Tyndale's and our present received version, had been made by fourteen dignitaries of the established church, most of whom were of the episcopal bench.

The queen died March 24, 1692.

At the commencement of the reign of James I. who had been educated a Presbyterian in Scotland, the Puritans in England petitioned for a reformation of certain abuses in the established church, of which they were ministers.—This led to what has been called "the Hampton Court Conference," held Jan. 12, 1603. On the second day of this royal conference, Dr. Reynoldes, the speaker of the Puritans, proposed to his majesty that there might be a new translation of the Bible, assigning as reasons, that those allowed in the reigns of Henry VIII. and Edward VI. were corrupt, and not answering to the truth of the original. To this the king agreed, observing, from a hint given by the bishop of London, that "no marginal notes should be added, he having found, in those annexed to the Geneva translation, some notes very partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits." The king, as supreme head of the church under Christ upon earth, &c. was careful to send a letter of instructions to the translators; the first three are as follows:—

1. The ordinary Bible read in the church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit.

2. The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.

3. The old ecclesiastical words to be kept; as the word *church* not to be translated *congregation*.

The last direction was, "that where *Tyndale's, Coverdale's, Matthews'* or the *Geneva*, printed by Whitchurch, agreed better with the text than the Bishop's Bible, these were to be used instead of it."

It was remarked in the former part of this history, that all the versions of the English Bible published in the reign of Henry VIII. had the word *congregation* instead of *church*; but respecting this and others of a similar kind, called "old ecclesiastical words," such as bishop, &c. instead of *overseer* and *elder*, that these at all events must be retained, whether they agreed better with the text or not. It is to this regulation, doubtless, we owe the rendering in the received version respecting Judas, who being of course above an *overseer* or an *elder*, was a *bishop!* It is said, "and his *bishoprick* let another man take." And also—

* Johnson's History of the English Translations, p. 67, 68.

"when tidings of these things came to the *ears* of the *church*," instead of, what was much more intelligible, "to the ears of the *congregation*;" except, indeed, the term *church* be restricted, according to the explanation given in the Articles of the Established Church of England, "The visible *church* of Christ is a *congregation* of faithful men." *

Having brought this brief sketch of the History of the English Bible to the date of the publishing of the received version, "with former translations," as it is said in the title-page, "diligently done and compared," I shall put a finish to it, by most devoutly calling upon all the friends of the Redeemer, especially of all English Protestants, to bless and magnify the name of the Lord, that such a thing was put into the heart of those most distinguished servants of Christ, by whom that great work was executed and encouraged.—From a somewhat careful examination of the early editions in the British Museum, I am fully convinced that the undivided honour of *translating the whole Bible into English*, belongs to WILLIAM TYNDALE! That he should never have been acknowledged, but that Coverdale, who was little, if any thing, more than corrector of the sheets for Tyndale, should have been called the translator of the English Bible, is wonderful; and that writers of respectability, even at the present day, should still repeat that Tyndale translated the New Testament only, and some few books of the Old, is most extraordinary! There is no circumstance of history, of the truth of which I am more entirely satisfied than this, viz. that the English Bible of the received version is substantially the work of William Tyndale; that highly honoured servant of Christ who, after Wickliff, commenced the Reformation in England, and whom the worthy and indefatigable John Fox called "the apostle of England." In reference to this great man, then, the writer of this article repeats what he has formerly stated, in a proposed epitaph for William Tyndale, who was burnt as a martyr for Christ, at Vilvorde, in 1536—

"Blest man! thy British blood was nobly spent,
THE ENGLISH BIBLE is thy monument."

London. J. I.

* This is part of the 20th article of those published by king Edward VI. in 1552. The 21st (called the 20th in the present 39 articles) thus reads:—

"*Of the Authority of the Church.*

"It is not lawful for the church to ordain any thing that is contrary to God's word written, neither may it so expound the one place of scripture that it be repugnant to another. Wherefore, although the church be a witness and keeper of holy writ, yet as it ought not to decree any thing against the same, so beside the same ought it not to enforce any thing to be believed for necessity of salvation."

There can be no doubt that the Reformers, in 1552, intended in the articles to lay the foundation of a *Presbyterian* national church, like that in Scotland; but when, in Elizabeth's time, it was found necessary to have it upon an *Episcopal* model, the *first* paragraph of the 20th article was added, by what authority no one can say, "The church hath power to decree rites or ceremonies, and authority in controversies of faith. And yet"—

A RENEWAL OF MY COVENANT WITH GOD.

(From the Papers of the late John Stanger, of Bessels Green.)

ETERNAL and unchangeable Jehovah! I desire, with the deepest humiliation and abasement of soul, to fall down at this time in thy awful presence, and earnestly pray that thou wilt penetrate my very heart with a suitable sense of thine

unutterable and inconceivable glories!

I desire, O Lord, to come before thee, truly sensible of my unworthiness and sinfulness. What am I, O Lord, that I should thus attempt to appear before thee, who art the Sovereign of heaven and earth, upon such an occasion as this, even to enter into a covenant transaction with thee? But the scheme and plan is thine own. Thy infinite condescension hath offered it by the Son, and thy grace hath inclined my heart to accept of it.

I would therefore, O God, at this time renew my covenant with thee. Be pleased, I humbly beseech thee, O Lord, to pardon and accept me, through the atonement and righteousness of thy dear Son; and assist me by thy blessed Spirit, in this solemn and important transaction.

I have been twenty-two years and more in the world, but O! what have I been doing all this time? How little have I remembered my Creator in the days of my youth! I believe, O Lord, it is now ten years or more, since thou didst first visit me in my soul with the gracious influence of thy spirit, and it is more than six years since I first entered publicly into covenant with thee, by engaging in the appointed ordinance of my blessed Saviour, and by giving up my name to thee, in being numbered amongst thy people. But, O Lord, I blush and am ashamed to think what little proficiency I have made in divine knowledge, in Christian experience, in holiness, and in walking in thy ways, with all these advantages.

I have often forgotten thee—I have run astray from thee like a lost sheep—I have acted as a prodigal son, and as a backsliding child. I have not lived to Him who hath died for me, as I ought; but have very much followed the evil desires of the flesh and the mind. But, O Lord, be merciful to me a sinner! Help me heartily to repent of all my transgressions, and to trust in the all-sufficient and perfect righteousness of thy dear Son Jesus Christ my Lord, for the eternal salvation of my immortal soul.

This day I do, with the utmost solemnity, surrender myself to thee; I renounce all former lords that have had dominion over me, and I consecrate to thee all I am, and all that I have—the faculties of my mind, the members of my body, my worldly possessions, my time, and my influence over others—to be all used entirely for thy glory, and resolutely employed in obedience to thy commands, as long as thou continuest me in life, with an ardent desire, and humble resolution, to continue thine through all the ages of eternity; ever holding myself in an attentive posture to observe the first intimations of thy will, and ready to spring forward with zeal and joy to the immediate execution of it.

To thy direction, O wise and gracious God, I resign myself, and all I am and have, to be disposed of by thee in such a manner as thou shalt, in thine infinite wisdom, judge most subservient to the purposes of thy glory. To thee I leave the management of all events, and say without reserve, Not my will, but thine be done! rejoicing with a loyal heart in thy unlimited government.

Behold thy servant, O Lord, ready to be and bear every thing; for my desire is, not to live to myself, but to thee. Use me, O Lord, I beseech thee, as an instrument in thy service; number me among thy peculiar people; let me be washed in the blood of thy dear Son; let

me be clothed with his righteousness; let me be sanctified by his spirit; transform me more and more into his image; impart to me, through him, all needful influences of thy purifying, cheering, and comforting Spirit; and let my life be spent under those influences, and in the light of thy gracious countenance, O my Father and my God!

Dispose my affairs, O God, in a manner which may be most subservient to thy glory, and my own truest happiness; and when I have done and borne thy will upon earth, call me from hence, at what time and in what manner thou pleasest; only grant that in my dying moments, and in the near prospect of eternity, I may remember these my engagements to thee, and may employ my latest breath in thy service: and do thou, Lord, when thou seest the agonies of dissolving nature upon me, remember this covenant too, even though I should then be incapable of recollecting it. Look down, O my heavenly Father, with a pitying eye upon thy languishing, thy dying child; place thy everlasting arms beneath me for my support; put strength and confidence into my departing spirit, and receive it to the embraces of thy everlasting love; welcome it to the abodes of them that sleep in Jesus, to wait with them that glorious day, when the last of thy promises to thy covenant people shall be fulfilled in their triumphant resurrection, and that abundant entrance shall be administered to them into that everlasting kingdom of which thou hast assured them by thy covenant, and in the hope of which I now lay hold on it, desiring to live and to die as with my hand on that hope! And when I am thus numbered among the dead, and all the interests of mortality are over with me for ever, if this solemn memorial should chance to fall into the hands of any surviving friends, may it be the means of making serious impressions on their minds; may they read it, not only as my language, but as their own, and learn to fear the Lord my God, and with me to put their trust under the shadow of his wings, for time and for eternity. And may they also learn with me to adore that grace which inclines our hearts to enter into the covenant, and condescends to admit us into it when so inclined; ascribing with me, and with all the nations of the redeemed, to the Father, to the Son, and to the Holy Spirit, that glory, honour, and praise, which is so justly due to each Divine Person, for the part he bears in this illustrious work. Amen, and Amen.

Witness my hand,
JOHN STANGER.

Holcutt, Lord's day Morning,
7 o'clock, Oct. 27, 1765.

THE BEREAVEMENT.

Look up, look up, and weep not so,
Thy darling is not dead;
Her sinless soul has enter'd now
Yon sky's empurpled bed:
Her spirit drinks new life and light,
'Mid bowers of endless bloom;
It is but perishable stuff
That moulders in the tomb.

A. A. WATTS.

"*SHE is gone!*" I exclaimed, as I turned from the couch where my only little girl, a lovely child of three years old, had just breathed her last;—"*she is gone,*" and surely a parent may weep; nay, every thing connected with the scene unites to enforce it. Can the little engaging actions, the lovely prattle which only a few days ago occupied her attention—can the severe pains she lately suffered,

the agonies of dissolution, the final triumphs of the last enemy, in depriving the interesting object of life, be thought of without a tear? Jesus himself wept over the ravages of death; and if he grieved at the loss of a friend, he will not be angry if I weep over the remains of my *child.*

"*She is gone!* and why was she thus taken away! How often had I clasped her to my heart, as an object of my fondest affection; how did I seem to feel her identified with myself; how bright and endearing the picture I drew of her future loveliness, and her constantly increasing care of her parents, should we be spared to old age; and how often have I in effect said, 'this same shall comfort us concerning the work and toil of our hands;' and at last, with the tear of affection streaming from her eyes, shall close ours in death!—But every fond hope has been disappointed. Oh, sin, how awful and how extensive are thy triumphs! What misery hast thou scattered over the world, and how hast thou introduced death to take away our dearest joys, to mingle our fondest hopes with the dust of the earth, and to proclaim to us daily and hourly, that we have sinned against the Creator of the universe, and must endure his displeasure! May I increasingly hate rebellion against God, which has proved the source of so many and aggravated errors!

"*She is gone!* but it is a consolatory thought, that her removal was directed by infinite wisdom and love. My feelings will not allow restraint, but my judgment says, 'It is well.' He who created all things condescends to reveal himself as my father, to regulate all my affairs, and to permit me to have no more sorrows than accord with his glory and my happiness. He knows the severity of my grief, and does not unnecessarily permit it. He has most assuredly some important objects to accomplish in the removal of this lovely babe. Did her fond parents love her too much, and her Giver too little? Did Infinite Wisdom see that the temptations or the sorrows she might hereafter meet with, would be more than she could sustain; or was his love to her so great, that he would raise her from earth when she had but begun to taste its sorrows, and introduce her at once to the infinite and eternal pleasures of his right hand? Gracious Father, it is well!

"Yes, *she is gone!* But, I dare not indulge a doubt, that while she has just closed her eyes on me, she has opened them in another world, to gaze for ever on uncreated glories. Oh, there is every thing in the character of the Deity, every thing in the conduct he has pursued, every thing contained in his word, to fill me with confidence on this delightful subject, and almost to convert my grief into joy. No, I cannot doubt, when I see David comforted under a similar trial; when I think of the efficacy of a Saviour's blood, to remove the curse due to the sin of our nature; and when I remember that the sentence of eternal wrath only proceeds on evil works actually done; I cannot doubt, when I think of the millions saved out of every nation, many of whom never heard the gospel; when the sacred volume itself describes infants as blessed by the Saviour of the world, who declares, that 'of such is the kingdom of heaven.'

"*She is gone!* I saw her departure from the world of suffering and of woe; I bedewed her cheeks, lovely even in death, with my tears, but I bowed submissive to the conduct of heaven. 'Father, not my

will, but thine be done!' May I henceforth regard my choicest mercies as only lent, and improve them for the glory of their Giver. May I transfer the affection I once felt for the child of my love, to an object infinitely dearer; and may I consider this affecting dispensation as placing another attraction in the heavenly world, to induce me to quicken my progress in the path which leads to its enjoyment."

B.

ACCOUNT OF MATTHEW DORRELL, LATE DEACON OF THE BAPTIST CHURCH ASSEMBLING IN THE LOWER MEETING-HOUSE, AMERSHAM.

MATTHEW DORRELL was born at Wendover, Bucks, July 11, 1755, of honest and industrious parents, who were regular attendants at the parish church on the Sabbath day, always taking their children with them. Whilst he was yet a child his father died, but under the divine blessing, his mother was enabled by her industry to obtain a comfortable livelihood, and to support the family. As soon as he was of proper age, he was apprenticed to an uncle, a shoemaker, at Weston Turville. When his apprenticeship expired, he left his kind mother and place of nativity, not knowing where his lot would be cast. On the 7th of May, 1777, he turned his back on the parental dwelling, to sojourn he knew not whither. But here the superintending providence of a gracious God was made apparent, as the next day he obtained employment in the town of Amersham, where he was destined to be the honoured instrument of effecting much good, as a supporter of the cause of evangelical religion; in fact, the history of the Baptist church at Amersham is so intimately connected with that of Mr. Dorrell, that we cannot separate them; and the reader will subsequently find that the day of small things is not to be despised.

Matthew Dorrell, at this time, was a gay, thoughtless young man, but (although he could join in the dance or song) was free from those gross vices to which so many young men fall a prey; and as his disposition was good-natured and kind, he was much respected by those with whom he associated. Ignorant of the depravity of the heart by nature, and his need of a Saviour, he prided himself on his punctual attendance at church on the Lord's day, and has often said, that he felt a great degree of self-complacency and pharisaical pride, because he could repeat the responses even quicker than the clerk himself. At the time of his arrival at Amersham, the parish church was about to undergo some repairs, and the market hall having been consecrated, was opened for divine worship; thither he repaired on the first Sunday, but as the room was too small to hold all who were in the habit of going to church, many were induced to attend the different places of worship in the neighbourhood; and Mr. Dorrell was amongst the number. He frequently heard Mr. Clark, the evangelical rector of Chesham Bois, as well as several dissenting ministers, viz. Mr. Porter of Chesham, Mr. Morris at Woodrow, and the minister of the General Baptist church at the upper meeting house Amersham. Mr. Porter's ministry was much blessed to his soul; as by his preaching he was brought to behold his sinful state by nature, and to feel a great concern to receive the salvation of the gospel. About the same time, Allein's

Alarm was put into his hands, which he read with much attention. This strengthened conviction of sin, and a sense of his need of a Saviour; but he had yet much to learn of his own weakness and dependence, like many others under similar impressions. He immediately set out with much earnestness to reform his life, and to make himself meet to appear before God, but did not flee to the cross of Christ as the only refuge. Mr. Porter preached a sermon, in which he exposed the folly of those who build on any other foundation than the Rock of Ages; and so faithfully did he describe the character of the Pharisee, that Mr. Dorrell found the robe of righteousness which he had been so earnestly weaving for himself torn from his shoulders. He felt so mortified and displeased with the preacher, that, as he has since declared, he felt the strongest inclination to threw a small Testament, which he grasped in his hand, at the preacher's head. He retired from the service with feelings of deep concern for the salvation of his soul; he might have exclaimed, with Ahab, "Carry me out of the host, for I am wounded." His continual inquiry was, "What must I do to be saved?" So great was the agitation of his mind, that when he retired he could not sleep. During the wakeful hours of night, amidst many groans and tears, he tried to pray: but as he had always used a form, he could find no words; yet in broken sentences he addressed the throne of grace. From that time he ventured to approach the mercy-seat without a form of prayer, and by degrees was enabled to pour out his soul before God with liberty of speech.

Soon after, he heard Mr. Porter preach a most encouraging sermon. It suited his case exactly; and whilst the preacher pointed out Christ as a refuge from the storm, and invited heavy-laden sinners to come unto him, that they might find rest, our friend beheld the way of salvation so clearly pointed out, that his mind was set at happy liberty: by faith he saw the Lamb of God, as bearing his sins upon the accursed tree, and by the cords of love was drawn to the cross of Christ. When he returned to his master's house, where he lodged, he could not refrain from declaring "what a dear Saviour I have found;" and it was with difficulty his mistress could persuade him that it was the same minister by whose words he had been so much disturbed, and with whose preaching he had found so much fault. From that period, Mr. Porter was looked up to by him as a father in Christ.

The fruits of faith now began to appear: his old companions were forsaken, and those things which once he loved became hateful in his sight. At that time the opposers of the truth were open and bitter in the persecution of those who professed attachment to the cause of Christ; Mr. Dorrell could not therefore expect to pass unnoticed. A violent persecution raged against him; he was even pelted on his way to meeting. False accusations, affecting his moral conduct, were industriously circulated, and his effigy was burned in the public street. Yet, unmoved by those things, he rather rejoiced that he was counted worthy to suffer for the truth's sake, and still was enabled through grace to persevere.

His sentiments being completely changed, he was desirous of enjoying the privileges of church fellowship. Having studied the

Scriptures with fervent prayer and great assiduity, his mind rapidly increased in the knowledge of things pertaining to God; and whatsoever he heard, like the Bereans of old, he brought to the test of the Bible, to see whether it were so. Having a scriptural view of the nature and constitution of the gospel church, he proposed himself as a candidate for church fellowship to the Independent church at Chesham; and the pastor after hearing his recital of the way in which God had dealt with his soul, and his views of the ordinances of the Gospel, said, with commendable liberality, "Mr. Dorrell, if I had the same views of baptism with yourself, I should consider it my duty to be baptized, before I joined the church." Acting upon this suggestion, he was baptized by Mr. Jones, of Hemel Hempsted, and received as a member by the church at Chesham, on the 26th of February, 1778. Residing at Amersham, he became a hearer of Mr. Morris, who then preached at Woodrow, about two miles from Amersham, but who shortly afterwards commenced an evening lecture in his own house at Amersham. As the number of hearers rapidly increased, a small work shop in Mr. Morris's yard was converted into a meeting house, where a few young persons agreed to hold a conference meeting at six o'clock on a Sabbath morning, but which was afterwards altered to seven o'clock. At these meetings Mr. Dorrell was a constant attendant, and generally presided, till at length he regularly spoke from a text, selected at the preceding meeting. Many persons have been the recipients of eternal blessings from attending on these occasions. Winter and summer Mr. Dorrell was found at his post on Lord's day mornings for nearly fifty years, until age and bodily weakness prevented his going up to the sanctuary. Neither were these meetings confined to means for religious instruction; a fund was raised by penny subscriptions, to assist the poor, who were either afflicted in body, or weighed down by age and infirmities. This fund is still in operation, and many hundreds have received seasonable supplies from its stores, which have caused them to thank the Author of all good for this channel of his bounty. A conference meeting was likewise held on Tuesday evenings, at which Mr. Dorrell also presided, and spoke from a text chosen by the friends at a preceding meeting. This meeting continued till the decease of Mr. Morris, when a prayer meeting was established on Monday evening, and the lecture on Wednesday.

But to return. Mr. Dorrell having been brought into the household of faith, "went on his way rejoicing," and having, by industry and economy, raised a little capital, he commenced business for himself; and the Lord so blessed his efforts, that finding business increase, and a comfortable maintenance afforded, he married Sarah Todd, a member of the church at Woodrow, who was in all respects fitted as "a help-meet for him." His attention now was called to the state of religion amongst his relatives and friends; fervent were his prayers, and active his exertions on their behalf, and very soon he had the pleasure of beholding evidence of the power of divine grace upon the heart of his only sister, who joined the church at New Mill, then under the pastoral care of Mr. Blain. Some time afterwards, his brother-in-law, who

was then his apprentice, and his wife's sister, joined the church at Amersham, of which they are still members.

In the year 1783, Mr. Dorrell, his wife, and six others, some belonging to the Baptist church at Woodrow, and others to the Independent church at Chesham, were formed into a church, and Mr. Morris was requested to administer the ordinance of the Lord's supper to them. Deacons were chosen of each denomination, and they considered themselves (as a journal written at the time expresses it) consolidated into one body, where there is neither circumcision nor uncircumcision, but all one in Christ Jesus; and from that period to the present time, no dispute or unpleasant circumstance had arisen, in consequence of mixed communion. In a very short time the divine blessing was so eminently manifested, that their small place of worship would not contain the numbers who wished to attend, and it was proposed to enlarge it; but a survey being made, that was found to be impracticable. A proposal was made to build a new meeting house: several circumstances combined to influence the minds of many to oppose such a measure, and they still continued to meet in the original place. But the great Head of the church, who "openeth and no man shutteth," by his divine influence on the heart of a female member of the church, enabled her boldly to step forward, and by a liberal offering to encourage the deacons (of whom Mr. Dorrell was one) to commence a subscription for a new meeting house. Calling on Mr. Dorrell, she said, "Why are you afraid in so good a cause, and why should our hearts fail?" At the same time, presenting him with five guineas, she said, "Take this mite, and give it to Mr. Morris, towards building a new meeting house." Mr. Dorrell received it with gratitude, as an earnest of good things to come, and, adding ten guineas to it, with much joy presented it to Mr. Morris, who thus encouraged, immediately drew up a statement, himself subscribing twenty guineas, and in two hours ten persons had subscribed one hundred pounds. Many others came forward with willing minds, and even those who were not stated hearers, readily assisted to build the house of prayer. Thus a neat and commodious meeting house was built, and opened for divine worship on the 7th of October, 1784. The church increasing very fast, it was deemed expedient, in the year 1792, to remove the services altogether to Amersham; consequently, the churches at Woodrow and Amersham united, and Mr. Morris still continued as pastor, and Mr. Dorrell as one of the deacons. A spirit of revival was so abundantly poured out from on high, that in 1797, the place of worship was considerably enlarged; two years after this another enlargement was necessary, when the present neat and commodious meeting house was erected; in all which transactions, Mr. Dorrell shared a prominent part, both by liberality of contribution and activity of service.

Having for many years spoken with great acceptance, at the Lord's day morning, and Tuesday evening meetings, many of his friends considered it desirable that he should go into the villages around, to preach the glad tidings of salvation. To their repeated solicitations he at length assented, and a house was licensed at Little Missenden, where he regularly preached on the Lord's day evening for many years, until age and infirmities prevented him from walking so

far; but his labours were not confined to this one spot in the Lord's vineyard, Amersham Common, Holmer Green, and Coleshill.—places in his own immediate neighbourhood, as well as many others at a greater distance, were the scenes of his zealous efforts to win souls to Christ, and many were the seals given to his ministry. It is computed that he walked many thousand miles on this errand of love, yet his efforts were disinterested and free, as it respects pecuniary recompence.

In the year 1807, a more important field of occupation opened, and his entrance upon it was preceded by a remarkable dream, which induced him more readily to undertake the duties connected with it; especially as his mind had just before this period been much exercised with the thoughts of how little he had exerted himself in the cause of the Redeemer, compared with the obligations under which he was laid, and he would often exclaim, "What have I done for him who died to save my wretched soul?" The Lord saw fit, at this time, to lay him for a short period on the bed of affliction, which was a season of deep humiliation and reflection. He resolved, if his life was spared, and his strength renewed, that he would not be so backward to comply with the wishes of those friends who occasionally requested him to supply their pulpits, but would, as much as in him lay, strive to promote the glory of Christ. The dream before alluded to occurred one Sabbath morning early. He thought some person came, and with much earnestness of manner said, "Go ye, and preach the Gospel to every creature." The same dream was repeated: this very much impressed his mind, and he said to his wife, he could not think what could be the design of it. Soon after he had risen, Mr. Morris sent a message, that he should be much obliged if Mr. Dorrell would preach for him at Great Missenden that morning, for having been taken ill in the night, he could not go. His dream being still fresh on his mind, he agreed to go, though with much trembling and fear. Mr. Morris had preached once a month, and administered the Lord's supper at Great Missenden for several years; but the church were now desirous that the services should be held on each Lord's day. Mr. Dorrell was therefore invited to fill the pulpit once a fortnight, and on the alternate Sabbath it was supplied with students from Hoxton. He continued to preach there, with many tokens of the divine blessing on his labours, for the space of two years, when the Rev. Mr. Seymour having been called to the pastoral office, his services were no longer required. Having regularly been called to the work of the ministry by the church at Amersham, he for many years preached on the Lord's day morning for Mr. Morris, and was found an acceptable supply for those of the neighbouring ministers who were either unwell or absent from home. Among others, the following places have been the scenes of his faithful ministrations, viz. Chesham, New Mill, Chalfont St. Gilés, Gold Hill, Mill End, Ivinghoe, Speen, Chenies, Kingshill, and Wendover.

His own pastor, having a multiplicity of engagements, could not devote so much time to visiting of the sick and distressed as he otherwise would have done, but in Mr. Dorrell was found an excellent coadjutor. He was well qualified for this important branch of minis-

terial duty, and was a welcome visitor in the sick chamber to persons of all denominations.

He was very much affected by the death of a beloved fellow deacon, Mr. W. Potter, which was occasioned by the overturning of a coach, and the subsequent death of his beloved pastor, Mr. Morris; and while the wounds of his heart were yet open, he was called to experience a more severe shock, by the unexpected death of his dear wife, on the 3d of July, 1821. These visitations, but more especially the last, seemed to sever every tie that bound him to this lower world, and from this time, all his breathings of soul were after that rest which remaineth for the people of God. She had ever been a most affectionate and attentive wife, eminently pious, frugal, and industrious. It was her delight to train up her children in the fear of the Lord, and when no longer prevented by the cares of a young family, she became a constant visitor of the sick and afflicted, and often poured the balm of consolation into the wounded heart; taking great delight also in leading young inquirers into the good old paths, and directing seeking souls to the Lamb of God, as the sacrifice for sin; so that she was indeed "a mother in Israel." Of her it might justly be said,

She tried each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way.

Deeply wounded by this bereaving dispensation, yet still bowing with submission to the will of his heavenly Father, his whole converse testified that he considered it better "to depart and be with Christ." Age and infirmities coming on, prevented him from taking those walks to the villages which he had been accustomed to do, yet he still continued to preach occasionally, and to assist the present pastor on those mornings on which baptism was administered, till within a month of his death. It afforded him much comfort in his last days, to witness the prosperity of the church, and the peace and unity that prevailed. Two or three months prior to his decease, a great decline in health and strength was visible to those around him, although he still continued to fulfil the duties of his avocation, and to attend the courts of the sanctuary. The declension in his bodily powers was felt by himself, and he used to say, "My dear Master is taking my tabernacle down very gently: I am going on nicely."

The last time he entered the pulpit, was on the first Lord's day in November last, and, by the petitions offered, it was apparent to all that he considered the time of his departure near. When he came from the pulpit, he said to a friend, "I shall never enter that pulpit again." On the next Sabbath, a neighbouring minister being with him, he called upon him to return thanks, saying, "Come, dismiss the table, for probably we shall no more meet again here." On the third Lord's day he attended the house of God in the morning, and speaking of the death of an aged brother in the church, he said, "I shall be the next;" and addressing his pastor, he said, "They will not let me come out this afternoon." "Well, then we will remember you in our prayers," was the answer. "Yes," said he, "I know you will." In the evening he was preparing to come out, but a heavy shower prevented his attendance. That night was to him a very restless one, and in the morning medical aid was called in, and he obtained temporary relief from his bodily sufferings, which had been very acute. On Tuesday, although very ill, yet he was enabled to

come down stairs, and held converse with many friends. To a young gentleman in a weak state of health, who called to see him, he talked sweetly of Christ, the great Physician; and, taking him by the hand, said,

"A dying, risen Jesus,
Seen by the eye of faith,
At once from danger frees us,
And saves the soul from death:
Come then to this Physician,
His help he'll freely give,
He makes no hard condition,
'Tis only look and live."

That evening, he for the last time summoned his family to the domestic altar, and though, from pain and weakness, his prayer was necessarily brief, yet he fervently supplicated the divine blessing to rest upon each individual, as well as his pastor and church. The next morning (Wednesday) his kind friend and physician called, and after a consultation with his medical attendants, informed the family that their dear relative was past hope of recovery. When this was communicated to Mr. Dorrell, he said, "I am aware of it," and expressed a perfect acquiescence in the divine will. Turning to his pastor, he said, "I have fought a good fight, but have fought it badly; but, like Little Faith, I have fought with good weapons. Go on, preach Christ, live Christ, and then you will die and be with Christ." To his son, who was about to attend the funeral of the aged saint before mentioned, he said, (in answer to the question, "What do you wish the church to pray for?") "That I may have patience, and you all have grace." To a female friend, who had lately been bereaved of her husband, he said, "I shall soon be with your dear Joseph; I have a good Saviour: I love my children, I love my church, I love my minister, I love my neighbours and friends, and I leave you all in the hands of a dear Christ." In converse with two friends, who reminded him of the love and faithfulness of the Saviour, he said, "Yes, he is faithful; venture on him, venture wholly: good night." On Thursday, a neighbouring minister having called, on taking leave said, "Farewell, I and mine will pray for you;" to which he answered, "Do not pray that I may live." Having been put into a warm bath, he was a little revived, and cheerfully exclaimed, "A pardon bought with blood, with blood divine—a pardon bought with blood, with blood divine, of him I made my foe!" Then looking upon his son, he said, "God had but one Son, and he gave him up to die for me. O, that I could now adore him like the heavenly host above! Happy songsters! when shall I your chorus join?"

The night preceding his death he submitted to an operation, which caused him great pain; but he bore it with exemplary fortitude and patience. After it was over, he said, "I have undergone this to oblige my children, who wish to keep me a little longer; but 'tis finished—'tis done." During the night his sufferings were great indeed, yet he was fervent in prayer, exclaiming once, "Death is a long passage: my dear Almighty Friend do not forget me! Oh, let me die!" To his physician he said, "You are very kind, but you pay me more respect and attention than I deserve:—

"Ah! I shall soon be dying,
Time swiftly glides away;
But on my Lord relying,
I hail the happy day."

From this time he rapidly declined in strength; his voice became inaudible, except at intervals, during which he was heard distinctly to say, "The Lord have

mercy on me!" then, nodding to each of his family, "Love one another; still pray for me, not that I may be spared, but that my passage may be made easy." His last words were—

> "His name the sinner hears,
> And is from sin set free;
> 'Tis music in his ears,
> 'Tis joy, 'tis harmony:
> New hymns do now his lips employ,
> And dances his glad heart for joy."

In him the power of divine grace was conspicuously manifested, as it enabled him to overcome a disposition naturally irritable, and to exhibit, in a remarkable manner, the benevolent character which the Gospel inculcates.

Ever industrious and frugal, he was enabled to assist those who were in distress. His charity was without ostentation; as it were, his left hand knew not what his right hand did. His house and table were ever open to the followers of Christ, and his hospitality has been experienced by vast numbers of strangers. His children, one son and three daughters, having been trained up in the fear of the Lord, became blessings unto him, and we trust they are all the subjects of divine grace; his only son having been, by the unanimous voice of the church, called to fill the office of deacon, vacant by the death of his father. In testimony of the esteem in which he was held by the church, of which he was deacon for forty-seven years, they have erected a neat tablet to his memory in the meeting-house.

His remains were committed to the silent tomb on the 26th of November, 1829, and a funeral sermon preached to an overflowing congregation by his pastor, the Rev. J. Statham, from Matt. xxv. 23. "His Lord said unto him—Well done, good and faithful servant, thou hast been faithful over few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Original Letter of John Berridge.

Everton, Nov. 15, 1785.

Dear and Honoured Sir,

On Friday last I had a note from Mr. ——, which acquainted me with the loss of your partner, who I find expired suddenly, after a long illness. She had lived to see her daughter married to a peer, and her three sons seated in the House of Commons, and then is quickly removed. What a bubble is human honour, and what a toy is human joy! Happy is he whose hope the Lord is, and whose heart crieth out for the living God.—Creature comforts may fail him, but the God of consolation will be with him: and when human cisterns yield no water, he may drink of the river that waters the throne of God.

Your partner's absence will make the house look dreary, and household matters move heavily, for she was a right spring of œconomicks; but when the rib is gone, you must lean firmer on your staff. Ps. 23. You may now, perhaps, think of drawing yourself into compass, a desirable thing for an aged pilgrim who is going home, and glad to drop incumbrances, having no more house-room, garden, or servants than are really needful. Youth without grace wants every worldly embellishment; but a gracious heart and hoary hairs crieth out for communion with God, and says, "Nothing on earth can I desire in comparison with Him."

What a mercy you need not fly to worldly amusements for relief, and run away from yourself to find comfort! Along with plenty of this

world's husks, the prodigal's food, God has bestowed a pearl on you, which createth an appetite for spiritual cheer, and bringeth royal dainties into the bason. May this season of mourning be sweetened with a sense of the Lord's presence, bringing many tokens of fatherly love, and sanctifying the visitation, by drawing the heart more vigorously unto God, and fixing it on him.

I have been ill for three months, and my body is wasted and weakened pretty much. My disorder seems to be asthmatic, and is attended with a deep cough and much phlegm. For two Sundays I was kept from my pulpit, but through mercy I am now able to preach once a week: my appetite is better, and I sleep better, but am feeble still. Mr. —— seems wholly restored.

May your children, along with this world's tawdry honour, partake of the true honour, by being adopted into God's family, and made the sons and daughters of the Most High.

Jesus' grace and peace be with you, and with your affectionate and dutiful servant,

JOHN BERRIDGE.

POETRY.

A MOTHER'S LINES ON HER STILL-BORN INFANT.

YES, I had thought, had fondly thought,
To gaze upon my little treasure;
To clasp it to my throbbing heart,
With feelings of unmingled pleasure;
And on its little cheek to press
A Mother's sweetest, warmest kiss.

And I had hoped that, in return,
Its eye would gently beam on me;
And that its infant smile would fill
My very soul with ecstasy:
While as I held it to my breast,
Sweetly I'd lull it into rest.

My thoughts, my babe, had also trac'd
Thy father's joy on seeing thee;
And with what fond delight he'd hold
His first-born infant on his knee:
Whilst our united prayers would rise,
On thy behalf, beyond the skies.

Say then, but stay—for who can tell
How was my heart with anguish torn,
To find my cherish'd hope cut off,
To find my lovely babe still-born.

How did I watch, if haply breath
Might indicate escape from death!

And yet my babe, thy perfect form
Inspired with gratitude my heart;
Thy look so lovely, e'en in death,
'Twas hard indeed with thee to part.
Whilst as I kiss'd thy clay-cold face,
Thy father's features I could trace.

But thou art gone, I am bereft
Of one so lovely, and so fair;
One dear remembrance still of thee
Thy mother has—a lock of hair,
On which she looks with sadden'd joy,
And thinks upon her little boy.

Be still, my heart, suppress that sigh,
Nor one rebellious thought awaken;
"It is the Lord"—let that suffice,
'Tis God who has thine infant taken:
Resign him then, and pray that He
May sanctify this stroke to thee!

Hull. S. H. M.

REVIEW.

Patience in Tribulation; a short Memoir of E— E—, a humble-minded Christian who entered into rest, August 13, pp. 146. Seeley. Price 3s. 6d.

THE records of genuine piety so strikingly illustrate and confirm the statements of revelation, that there is no description of reading, apart from the Bible itself, which we hail with more pleasure, or more cordially recommend to the attention of others. It must be confessed, that not only in the facts detailed, but also in the manner of getting up works of this class, there is much diversity; and we cannot always be so unqualified in our commendation as we could wish: we are, therefore, the more gratified when those instances occur in which the less acceptable part of our service, that of expressing our dissent, is rendered unnecessary. One of these, we are happy to say, is now before us. In the style of this memoir there is a considerable degree of vigour united with a beautiful simplicity, and adorned with a rich vein of scriptural allusion. We have seldom perused a work even of this kind, that we think so well calculated to produce upon the mind a more important and desirable train of impressions; and we are unable to conceive of any class of readers to whom it might not be beneficial; but we are especially of opinion, that if it could obtain admission to those persons whose views of the person and mediation of Jesus Christ, are tinged with Socinianism, it is eminently adapted to discover the fallacy and danger of such sentiments, and to urge the necessity of their speedy abandonment.

The following passage relates to this subject:—

"O that my heart could be more grateful to that Being who has condescended, I hope, to take me by the hand, and lead me from that path in which I was for a time permitted to stray. O pray that I may evermore be safely conducted into the narrow path which leadeth unto life, and that I may not again wander therefrom. I believe I have never fully declared to you, either in writing or conversation, (though I may have done it in an indirect way,) that I have been made sensible of my past errors, and that I have a desire to be deeply humbled before God for them. My proud heart, I am sorry to say, has hitherto recoiled from making this positive confession to you and E—, principally, perhaps, because I never so strenuously contended with any others for those opinions which I strove so hard to adopt. I would now, as far as I can, give you an idea of the present state of my mind and opinions. God has, I hope, made me feel the reality of our enmity against Him in a state of nature, and, consequently, the necessity of regeneration and of an interest in that atoning sacrifice by which alone we can be redeemed—and that this renewal of the heart and desire to cast ourselves at the foot of the cross, can be effected only by the influence of the Holy Spirit; but also, that we must strive with unremitting diligence in the use of appointed means to strengthen the good work which may be begun in us. We are not to be idle recipients of so great a mercy, but are to "*work* out our own salvation with fear and trembling." p. 39.

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1. *The Church of England and Dissent; an article corrected and enlarged from the 48th No. of the British Review.* pp. 84. Seeley. 2s. 6d.
2. *The Apostolical Constitution of Christian Churches; a discourse delivered at Maize Hill Chapel, Greenwich, July* 21, 1830, *on occasion of the ordination of Four Deacons.* By THOMAS TIMPSON. pp. 31. Westley.

THE first of these articles is an old missile hurled some five years since, from the British Review, and intended to demolish two publications previously written, in defence of the principles and practice of the primitive church; the former by Mr. James of Birmingham, and the latter by the late Mr. Lowell of Bristol. Between that period and the present, one work after another has issued from the press, sometimes by churchmen, and sometimes by

dissenters, in which the corruptions, the decay, and the danger of the national church have been so faithfully and forcibly represented, as to make some attempt to arrest the progress of alarm indispensible. The arsenal, however, with all its vast stipendiary resources, not furnishing any new implement of warfare, this old weapon, which had fallen *imbelle telum sine ictu*, has been picked up, repaired, and polished, and once more projected, with the hope, no doubt, of greater advantage to the service. But alas! for the success, its renewed whiz has excited the attention of Mr. James, and before now, it is probable the result has ceased to be a matter of conjecture. In short, the British Reviewer will find Mr. James such good company on this occasion, that we think it better to leave them *tete-a-tete*, than by our farther intrusion, just now, to offer any unseasonable interruption to their highly important interview.

At the same time, we may be allowed to intimate to our readers, that should they be of opinion that any auxiliary to what Mr. James has written, is desirable, they will, we think, in Mr. Timpson's "Apostolical Constitution," find this, to a considerable extent, supplied. This tract is admirably adapted for extensive circulation. Much important instruction is conveyed in a clear, powerful, and compressed style. The subject discussed is "the character of the members of the apostolic churches, together with the offices of their divinely constituted ministers." In the treatment of this subject, considerable judgment is displayed; the authorities are unobjectionable, and the inferences are irrefragable. From the closing reflections we make the following extract:—

"We perceive the admirable adaptation of the gospel institutions to the condition of all the nations upon the earth. They have been formed for mankind as sinners; they are intended to be the means of their moral renovation, edification, and salvation. They have no connexion with civil government. They cannot possibly interfere with the politics of rulers. They are altogether spiritual in their character; for the kingdom of our Lord and Saviour is not of this world. Churches of Christ may flourish in all their simplicity, perfection, and beauty, in communities of the most refined republicans or royalists. They may prosper under monarchy, aristocracy, or democracy—in the crowded city, or in the scattered village, in the royal metropolis, or in the infant colony. In London or Latakoo, in Honoruru or New York, in Tahiti or Calcutta, the churches of Christ, 'with their bishops and deacons,' may shine, and do shine, in all the beauties of personal holiness to the glory of their Redeemer, their Saviour, and their Lord." p. 29.

The Great Mystery of Godliness incontrovertible; or Sir Isaac Newton and the Socinians foiled in the attempt to prove a Corruption in the text, 1 *Tim.* iii. 16, Θεὸς ἐφανερώθη ἐν σαρκί: *containing a review of the charges brought against the passage; an examination of the various Readings; and a confirmation of that on the received text of general and biblical criticism.* By E. Henderson, Professor of Divinity and the Oriental Languages at Highbury College. Holdsworth and Ball. Price 3s. 6d.

The beautiful passage examined in this very elaborate pamphlet, has been considered by some "as exhibiting a stanza of one of the primitive hymns." Divided into lines, according to the several propropositions of which it consists; it appears thus:—

God was
Manifested in the flesh,
Justified by the Spirit,
Seen by the angels,
Proclaimed among the heathen,
Believed on in the world,
Received up into glory." p. 4.

We fully concur with Dr. Henderson in his opinion respecting the allusion—

"Considering the circumstances, that Timothy was resident at Ephesus at the time the epistle was addressed to him; that this city was celebrated for the number of its pillars and inscriptions, and that the apostle had just represented the Christian church as the column and basis of the truth, nothing can be more natural than the supposition, that he continues the figure in the 16th verse, and represents the form and

substance of the gospel as an inscription engraven on that pillar for the purpose of luminous exhibition to the world. Not only was it common in ancient times to transmit histories and laws in this way to posterity, but the principles of science and precepts of primary utility in the government of human life were thus inscribed on columns, that they might be read by those who passed by, and be preserved for the benefit of future ages. Precisely such a purpose has the apostolic inscription served for the long period of seventeen centuries. It has held forth to the view of all the grand fundamental principles of the christian belief:—the humiliation, triumph, and exaltation of the Messiah, and the early and speedy extension of his kingdom in the world." p. 5.

To the great majority of our readers, the controversal discussion now before us could not be made very interesting. Not at all conversant with *manuscripts, versions,* and *fathers,* they can see, however, that the doctrine of the deity of Christ is interwoven with all parts of the New Testament. Satisfied with the *received text,* as translated into their own language, they can feel that this is the rock of their salvation, and rejoice in God their Saviour.

Our Theological tutors and students will receive this specimen of the learning, diligence, and zeal of Dr. H. with the liveliest interest.

After the most careful examination we have been able to give to this pamphlet, we are completely satisfied that our esteemed friend Dr. H., has made out a very strong case for the received text, which no adversary to the doctrine of our Saviour's deity will ever be able to destroy. Thanking him most sincerely for all the time, and labour, and patience which this excellent tract, very handsomely and correctly printed, must have cost him, we heartily wish it the widest possible circulation.

A Sermon occasioned by the death of Robert Davies, Esq. late of Salters' Buildings, Walthamstow, preached in Marsh Street Chapel, Walthamstow, on Sunday Morning, the 31st January, 1830. By GEORGE COLLISON. pp. 48. Teape.

THIS truly edifying discourse is founded on the dying testimony of the late Robert Davies, Esq. which was expressed in the words of the apostle, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," &c. &c. The principles and instructions derived by Mr. Collison, from this delightful passage, are in the highest degree animating and sanctifying. How exceedingly gratifying must it have been, both to himself and his auditory to be enabled to say, "I feel an assurance not common on these occasions, that the sentiments about to be delivered were the explicit sentiments of our friend through a profession of more than threescore years." Such a testimony to the pure, powerful, and continued influence of evangelical truth is surely entitled to be heard, and deserves to be recorded. The plan of Mr. C.'s sermon is "to illustrate the apostle's view of the knowledge of Christ—his estimate of its superior excellency, and its practical relation to our own eternal happiness," and the accomplishment is characterized by a rich, copious, and spiritual train of pious reflections, accompanied with earnest appeals and solemn admonitions. Under the second division of this discourse an anecdote is introduced too long for quotation here, but which on account of its peculiar interest, we have inserted in another department of the Number.* We must, however, find room for the following statements concerning the departed.

"In the exercise of his own judgment, in the important concerns of the soul, he became a member of the church of Christ under the pastoral care of Rev. Dr. Rippon, who was then just entering upon his useful ministry, as the successor of the late Rev. Dr. Gill, the learned author of the Commentary on the Bible. Of that Christian society he continued an affectionate member to his death, although circumstances in later years, did not allow him to worship with them."

Again—

"The last twenty-five years of his life have passed away in calm retreat from the world, and christian retirement; not in selfish and expensive gratifications in the

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* p. 571.

vain shew of this world, in which too many professing christians indulge; but in the happy enjoyment of domestic bliss, in devising and executing measures for the happiness of his family, in strenuously promoting the comfort of the widow and the fatherless, in assisting poor churches, and in rendering aid to many poor ministers of the gospel in his own country." p. 37.

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1. *The Good Minister of Jesus Christ; a charge delivered to the Rev. Edmond Thornton Priest, at his ordination to the Pastoral Office in the new Independent Chapel, Commercial Street, Northampton, on April* 21, 1830. By JOHN LEIFCHILD. pp. 41. Bagster. Price 1s.

2. *An Address delivered to the Rev. John Pyer, on his Public Designation to the Office of City Missionary, in the service of the Christian Instruction Society, on Wednesday Evening, April* 21, 1830, *at Claremont Chapel, Pentonville.* By the Rev. JOSEPH FLETCHER, M.A. of Stepney. pp. 20. R. Davis.

3. *The Christian Messenger; a Sermon preached June* 29, 1830, *at the visitation of the Rev. George Hodson, A.M. Archdeacon of Stafford, in the parish church of Cheadle.* By the Rev. ISAAC TEMPLE, A.M. Beneficed Curate of Lane End, and Domestic Chaplain to the Right Honourable the Earl of Dalhouse. pp. 24. Seeley. Price 1s. 6d.

IN whatever concerns the kingdom of Jesus Christ we neither expect nor desire novelty. The very attempt, we fear, has frequently derived its origin from the pride of the human heart, and, in many instances at least, has drawn after it consequences which every friend to general piety cannot but deeply deplore. The nearer our approximation to the evangelical standard of divine truth, the more will our verbal and written communications bear the impression of similarity. In the statement and illustration of the same principles, however, by different persons, there will be a diversity arising from a variety of causes, over which perhaps, they possess but a very limited control, which will impart to each a distinctive character, and, were it as usual, to aim at obtaining the instruction supplied by these individual efforts, as if to draw individual comparisons between their real or supposed merits, the amount of christian edification would certainly be much greater. Besides which it would be discovered, that not only no man, however eminent, possesses every excellence, but that, indeed, the distribution of gifts is so wisely administered, that by setting one thing over against another, even in this department of the divine government, much nearer approach to equality is effected than is generally imagined, and that, therefore, instead of pursuing a course, which has too often involved a schism in the body, it would be well adoringly to contemplate, as far as possible, the whole effect of his bounty to the church, who divideth to every man severally as he will. In conformity with these observations, we have placed the above sermons in the order in which, as we suppose, they were delivered. They are alike, and different. They are all so valuable, that no minister nor private christian can carefully peruse them without advantage, while each possesses its own characteristic excellence. In those things which are pre-eminently estimable, they are most of all in agreement: the firm and decided tone in which they recommend that the great and fundamental doctrines of the cross should be published and maintained, and their requirement of holy dispositions and behaviour as the only effectual illustration of an evangelical ministry, and the most successful refutation of the objections to which it may be exposed. In conclusion, we think, that those who requested the publication of these discourses did well; that those who have complied with it have done better, and that those who may be assisted so to profit by them, as that the interests of the kingdom of Christ may be promoted, will do best of all.

An Appeal to the Scriptures on the Ordinance of Baptism; interspersed with the concessions of learned and judicious Writers, who espoused Infant Sprink-

ling. By the author of the Christian's Sketch Book, "Spiritual Cabinet," &c. pp. 23.

A FEW months since we heard a Roman Catholic, in the presence of more than a thousand persons, frankly acknowledge that his church is entirely indebted to tradition for the ceremony of infant baptism, and, at the same time, he challenged a clergyman of the church of England to shew superior authority for his practice of that rite. The respondent was perhaps as competent a person as could have been selected for the purpose, but his perplexity could not be disguised, and his concessions were ruinous to his cause. Let the appeal to inspiration be direct and unequivocal, and it must be obvious that there is no more divine authority for the injurious practice of infant sprinkling, than for the ludicrous ceremony of baptizing bells, or the idolatrous worshipping of graven images. Hence the concessions which good and learned men of different denominations have made on this subject are so numerous and so various as to amount to an entire relinquishment of the doctrine.

The writer of this article was personally acquainted with two highly respectable pastors of independent churches, who, when there were infants in their churches or congregations to be sprinkled, uniformly exchanged pulpits with a neighbouring brother, and devolved on him the task which they could not conscientiously perform. One of these brethren could not believe that *infants* were the proper *subjects* to receive the rite; and the other could not believe that *sprinkling* was the proper *mode* of administering it.

The "appeal" we have thus introduced may prove valuable as a trait to those whose means and opportunities are very limited; but with these exceptions, we would recommend Mr. Booth's irrefragable work, "Antipædobaptism examined;" or that excellent compendium in two sermons, by the late Mr. Dore, a short time since reprinted, and edited by the Rev. Dr. Newman.

1. *Two short Discourses delivered at the Baptist Meeting House, Kensington Gravel Pits, and published by Request.* By W. SOUTHWOOD. pp. 35. Holdsworth.

2. *Sermons on the Covenant of Grace.* By the late Rev. TORIAL JOSS. No. 1. pp. 11. Holdsworth. Price 2d.

MR. SOUTHWOOD'S "two short discourses" are entitled, "The Heavenly State," and "The Prophetical character of Christ." In an advertisement, Mr. S. has given a copy of the note he received from some young people at a school, requesting him to publish these discourses, and his own reply, intimating his cheerful compliance. The pious reflections in the first, are referred principally to "the funeral of a dear babe:" the last of these is, that "Souls on entering heaven, will be greeted by, and associated with particular individuals." In speaking, or even in writing, concerning heaven, few have succeeded to our satisfaction. What is said on a kindred subject, most forcibly applies to this, "It is high I cannot attain unto it." We confess, that to us, the silence of revelation, as to the details of the future state, is far more acceptable than any conjectures or speculations which cannot be sustained either by direct testimony, or certain inference from the word of God. The second discourse comprises valuable remarks on "Christ's abilities, as our instructor—the just proportions of his ministry—the manner in which he communicated instruction—and his general deportment."

The sermon "on the covenant of grace," by Captain Joss, is truly evangelical; as would be expected by all who have any recollection of the preacher's character and communications. Mr. Southwood is the editor of this specimen; and, if this should prove acceptable, it appears that he has eight more, delivered, as this was, on occasion of administering the Lord's Supper, which he would bestow on the public. We understand the editor has published a large edition of this sacramental address, and we should consider his receiving encouragement to proceed

with the publication of the rest, as a farther evidence of growing attachment to evangelical sentiments.

An Appeal to the Holy Scriptures themselves on the Doctrines of Faith and Works: with a view of learning from the only Pure Fountain what is tne real Truth to be understood by a Christian of those Christirn Doctrines: and a Postscript on the duty of a Christian in regard to his Connexion with the World and Worldly Concerns. By A LAYMAN. pp. 74. Longman.

THE writer of this pamphlet, in his way, is, we doubt not, a very good sort of man, but he is evidently alarmed by what, at present, he does not understand, and, as under such circumstances, is a common case, bewilder himself, he, without intending it, labours to bewilder others. What this gentleman may have heard, to create so much concern lest his children and others should be led astray, he has not particularly stated; but we exceedingly doubt whether any one of the persons, against whose instructions he so earnestly protests, has spoken so unscripturally and dangerously as he has written; for example—

"But the unrighteous who have neglected good works, are not left without hope. For it is clear that there are *two* modes open to us of adding that help, which is required to our faith; namely, *good works* and *repentance*; which repentance necessarily includes future amendment, or it is not repentance.

"Our Saviour tells us that 'just persons *need no repentance.*' The *just* or virtuous, therefore, through faith are accepted, their just works giving them that advantage over sinners, which is nothing less than saying, that good works and faith are sufficient for acceptance." p. 25.

Perhaps no one will be surprised that such a writer should find himself perplexed by Eph. ii. 8, 9, 10, "For by grace are ye saved," &c. On this beautifully clear representation of divine favour we have, as if by way of contrast, the following superlatively obscure note.

"Part of an argument on the mysterious nature of the grace of God, beyond our understanding, and showing that salvation will come from the grace or love of God, through faith and good works, but that we cannot rely on our works, which will be insufficient without faith and the divine grace or favour of God." p. 56.

"Who is this that darkeneth counsel by words without knowledge?"

Scripture the Test of Character: an Address to the Influential Classes of Society, on the Effects of their Example. pp. 123. Innes.

PREFIXED to this excellent address is a respectful dedication to our most gracious Queen Adelaide, occupying eleven pages. Happy indeed shall we be to learn that the very important and pious statements of this sensible writer have obtained attention among those to whom they are more particularly addressed. We fear our feeble recommendation will be unavailing in this connexion, or we would earnestly request that the following powerful appeal might receive the deliberate consideration to which it is so justly entitled.

"How then, have we testified our gratitude to Him by whom we have been so highly distinguished? By forgetting his benefactions, by disobeying His injunctions, by pouring contempt on his institutions, by raising the standard of rebellion against His government. And is it for this, my Christian countrymen, that we have been raised to such pre-eminence among the nations of the earth? Is it to hoist the signal of defiance against the Sovereign of the universe, that we have been set as a city upon a hill, and that the eyes of every other people have been turned in admiration and hope upon us! Ah, let us beware how we convert the post of honour into a rallying point for traitors, else we may be sure that it will speedily pass into worthier keeping. The God of heaven will not be mocked by the work of his hands. He has graciously revealed to us the conditions on which His favour is to be obtained, and has given us sufficient proof that these cannot be infringed with impunity. If, then, our hearts are dead to every noble feeling of our nature, if we cannot be moved to gratitude by the most glorious benefits ever bestowed on human beings, let self-interest teach us to tremble at the thoughts of making an enemy of Him in whose hand is the sceptre of the universe, and before whose power all things contained in it must eventually bend. Men

do not treat a benefactor with neglect and insult, yet hope for a continuance of His bounty, nor a judge with contumely, yet hope for his clemency, nor take up arms against this lawful sovereign, and yet hope to be treated with the favour due to faithful and loyal subjects. Shall we then dare to despise the gifts and to disobey the laws, and to resist the authority of Jehovah, and yet expect to prosper? No, if we follow the rebellious, with the rebellious must be our lot. And shall we then subject, voluntarily subject our beloved, our glorious Britain to the melancholy, the forlorn and desolate state, to the sad fate of Judea? Shall we subject her brave and free-born sons to a foreign yoke? Can we bear for a moment to think even of the possibility of her incomparable institutions being trampled under foot; to think that she, so long the guiding star of this mother world should set to rise no more—that her name should be numbered among those things that have been? Even strangers might weep to see this earth deprived of the model so long its admiration and glory. Even the most distant parts of the earth might well mourn the downfall of that power, which had conveyed gladness and peace to its uttermost corners. For where was misery, that the soothing voice of Britain was not heard? Where was slavery that her powerful arm was not seen breaking asunder the fetters of the captive? Where was human nature debased by ignorance that her rousing and civilizing influence was not diligently employed to restore the lost image of Deity?" p. 35—38.

Glenrock Sunday School; or Lessons illustrative of a simple method of conveying Religious Instruction to the children of the Poor. By the authors of "Aids to Developement," &c. p. 280. Seeley. Price 5s.

"Tom's humble attempt," which was published by "the Society for promoting religious knowledge among the poor," more than three quarters of a century ago, and which still remains on the list of their valuable publications, contains the germ of all that is most important among the more modern endeavours to convey instruction to children. In recent works, especially, the principle of the tract alluded to, is amplified and carried out to a considerable extent, of which the volume now before us is a very desirable specimen. The object is to employ the understanding, and to fatigue the memory no farther than is essential to the attainment of that object. The arrangements of the "Glenrock Sunday School," appear to be happily adapted for this purpose, and furnish appropriate supplies of instruction through an ascending series, from the first to the tenth class. The following is a specimen of the instruction to the first class:—

"Mrs. Hervey, Who was John? 3rd Girl, One of the disciples, ma'am. Mrs. Hervey, And something besides a disciple? 4th Girl, An apostle. Mrs. Hervey, Yes. How many apostles were there? 5th Girl Twelve. Mrs. Hervey, And is there any thing particular said of John? 6th Girl, Yes; that Jesus loved him very much. Mrs. Hervey, Yes, that is said several times, do you remember when? 7th Girl, When he leaned on his breast at supper. Mrs. Hervey, True; and he is called the disciple whom Jesus loved. You said that John was a disciple, and also an apostle, do you know the difference? 8th Girl, No ma'am. Mrs. Hervey, What did persons follow Jesus for? 9th Girl, To be taught by him. Mrs. Hervey, And what were those called who followed him? 10th Girl, His disciples. Mrs. Hervey, Then what do you think a disciple is? 11th Girl, One that is taught. Mrs. Hervey, Right, but the apostles did something more than be taught themselves, did they not? 12th Girl, Yes, Christ sent them to teach other people. Mrs. Hervey, Then you have found out the distinction between a disciple and an apostle, tell it to me again. 12th Girl, A disciple goes to be taught, and an apostle is sent to teach people." p. 36.

A Practical Exposition on Psalm 130, wherein the nature of the forgiveness of Sin is declared; the truth and reality of it asserted, and the case of a soul distressed with the guilt of Sin, and relieved by a Discovery of Forgiveness with God, is at large discoursed. By John Owen, D.D. pp. 557. Tract Society Depository.

For us to commend this invaluable work to those who are already acquainted with its excellence, and a very considerable majority of our readers, we have no doubt, are of that privileged number, would be most emphatically a work of supererogation. But to those who have not yet perused it, we would say, by all means embrace the earliest opportunity of seeking the incomparably important instructions conveyed through the medium of these pages.

NEW PUBLICATIONS.

1. *Archbishop Secker's Lectures on the Catechism, arranged in Questions and Answers, for the use of Schools and Families.* pp. 246. Longman.

To a considerable extent we most cordially approve of these Lectures, as comprising very much that is highly important in the most valuable department of knowledge, communicated too in a style admirably suited to the capacities of those whose interests are principally contemplated. We cannot, however, help perceiving, that certain parts of the superstructure necessarily partake of the weakness and deformity of the foundation; and, as a whole, deteriorate its beauty and excellence. It having been conceded, in p. 22, that those who were baptized in the early age of the church were adults, it is asked, "When they were admitted by baptism into the Christian church, had their children a right to be so too?" The answer is, "From scripture we find they had." We wish it had been stated *where in* scripture *we* may find it. This error is connected with much, in the same Lecture, on the subject of godfathers and godmothers, to which no man who practically regards the scriptures as a sufficient rule of faith and practice, can ever subscribe.

2. *Devotional Sonnets on some of the most striking Texts in the Gospels of St. Matthew and St. Mark. By a Member of the Church of England.* pp. 168. Price 4s. Seeley.

Very pious effusions, embodying considerable moral and spiritual instruction; exceedingly well adapted to assist the exercises of the mind, and elevate the devotion of the heart. As a specimen, we give the sonnet on the words, "Give us this day our daily bread."

"Shepherd of Israel, as in times of old
Thy manna did enrich the wilderness,
So daily give unto thy remnant fold
Like sustenance, and all our doings bless.
While, in the path of duty, we present
Our prayer, and thy parental mercy crave;
To cast our care on thee will bring content,
And crown with heaven's chief blessing all we have.
And when upon thy bounty we are fed,
Receiving more than a sufficiency;
Ne'er may we be regardless of the bread
Of life, our staff throughout eternity.
Increase our souls with thine eternal grace,
Hungering and thirsting after righteousness."

3. *A History of the Sufferings and Martyrdom of Monsieur Lewis Marolles; together with his Essay on Providence, translated from the French by John Martin.* Price 3s. 9d, Seeley.

It is now forty years since Mr. Martin first published his translation of this impressive and valuable narrative and essay; and we feel persuaded, that during that period their perusal has been frequently and extensively beneficial. Mr. M.'s second edition, in 1803, was encumbered with part of the history of France, which we fear impeded its circulation. We are glad therefore to perceive, that in this new edition the editor has judiciously omitted what is extraneous, and might interfere with the profit of the reader and the sale of the publication. We cordially welcome this reprint, and would earnestly recommend it to the attention of those especially who may not previously have had an opportunity of being edified and comforted by its instructing and cheering contents.

4. *Meditations on some of the Names and Covenant Characters of Christ, in Eighteen Poems. By Mrs. Hewitt.* pp. 206. Price 3s. Palmer.

With some few exceptions, we think very favourably of these poems. Their design is invariably excellent, but the execution is sometimes injured by certain familiarities of expression, which can scarcely be reconciled with the dignity of the Being whose glories are the subject of celebration. The title of one of the poems is, "Christ the Covenant Nail." We should have very much preferred, Christ the Security of his Church, which would have even more fully expressed the design, and avoided the quaintness. When Christ is the theme, how serious, pure, and elevated should be the style! Persons, however, who are more pious than captious, will find in this small volume much to admire, and by which their spiritual improvement may be promoted.

5. *Sacred History, in the form of Letters, addressed to the Pupils of the Edinburgh Sessional School. By the Author of the Account of that Institution, &c. Part II. comprising the Period from the Appointment of Joshua to the Death of David.* pp. 283. Collins.

This volume contains forty-one Letters, perspicuously written, conveying to the young mind much solid and pious instruction, on facts all of which are of great importance, because contained in revelation.

OBITUARY.

MRS. JANE BROOKES,

Was the wife of Mr. John Brookes, deacon of the Baptist church, Bewdley, Worcestershire.

After having been impressed with a hymn, which begins—

> "Come, sinners, at the gospel word,
> Haste to the supper of your Lord;
> Be wise to know your gracious day,
> All things are ready, come away:"—

she heard a sermon preached at Dowl's church, by Mr. Stillingfleet, from Col. i. 28. "Whom we preach," &c. This sermon appears to have been the means of communicating the first dawn of spiritual light to her mind, and from that time the work of grace was progressive. It is now many years since she was brought to attend upon the preaching of the gospel in the Baptist Meeting at Bewdley, and though for a length of time a widow, her love to the cause of Christ was so strong, that her house was open for the entertainment of the ministers who supplied the pulpit. Her attachment to the truths of the gospel was great, and when convinced of her duty to obey her Lord and Master in the ordinance of believers' baptism, she followed him, and was baptized Lord's, day, May 18, 1794. Her affection to the Gospel and the ordinances of Jesus Christ remained firm and steady, and though by affliction of body, she was prevented for a length of time attending regularly on the means of grace, she employed herself with great delight and profit in reading the word of God.

During her last heavy and protracted affliction the Lord was gracious, keeping at a distance the enemy of her soul, and giving her much calmness and resignation to his will, having no desire to return to life again. On one occasion she spoke of the great salvation, and seemed to want words to express the strength of her emotions. Lord's day, March 8, as she appeared to be getting worse, she repeated part of a hymn,

> "Did Christ my Lord suffer,
> And shall I repine?"

Her pastor and brother proposed to pray, and wished to know what he should pray for. She replied, that the blood of Christ might be applied, if there was any remaining guilt; "as you know (she observed) our best services are mixed with sin." On another visit, he inquired if she had any doubts or fears? She replied, "No!" The only fear she had, seemed to arise from the anticipated conflict of nature, and not from any thing relating to her soul. Lord's day evening, March 15, her mind appeared very comfortably waiting for her dismissal. On Tuesday, March 17, when visited by her pastor, she trusted she could say, "I know that my Redeemer liveth," and repeated part of that hymn which had been made a blessing to her.

Mrs. B.'s experience through her affliction was more of settled peace, resting upon Christ as her only foundation, than of rapturous joy: indeed, the weakness of her bodily frame would not have sustained much ecstasy. She saw that the Lord "had done all things well." Her longing desire one evening was, like David, for the water of the well of Bethlehem, (1 Chron. xi. 17.) but having a reference to the well of "living water" of which Christ spake to the woman of Samaria.

From Lord's day evening, June 7, to Wednesday, Oct. 21, her mind was variously exercised, but her confidence in her Saviour was ever uniform and steady; and in this state she remained until she serenely departed, on Wednesday morning, Oct. 28, about three o'clock, to enter into the presence of her Redeemer.

She was interred in the family vault, in the Baptist Meeting, Bewdley, November 4; and the Rev. H. Smith, of Kidderminster, by her express desire, improved her death on the following Sabbath, from Job. xix. 25—27.

INTELLIGENCE, &c.

DOMESTIC.

THE JEWS.

In the early part of the present year, an effort was made to introduce a Bill into Parliament, by which the native-born Jews of this country should, in many important particulars, be placed on a level with the rest of their fellow-subjects. Our readers are aware that the effort failed, but as it probably will, at no distant day, be renewed, it is thought desirable to place amongst the records of the closing year the following particulars respecting it.

The Bill was brought forward by Mr. Robert Grant, and the disabilities under which the Jews at present remain, are thus stated by the honourable speaker:—

"They were excluded from holding any offices, civil or military, under the Government—from practising law or physic—from holding any corporate office—from being members of Parliament—and they might be prevented from voting for members of Parliament if the oaths were tendered to them; besides which capital disabilities, they were subject to many additional local grievances. It was true that in some large towns, Liverpool and Exeter for instance, they were allowed to enjoy all civil rights; but he regretted to say, that in this great metropolis they could not obtain the freedom of any of the companies, nor exercise any retail trade. The Jews were in nearly the same state from which the Roman Catholics were emancipated by the great measure of last year. The recent repeal of the Test and Corporation Acts had been productive of no benefit to the Jews. The declaration now required to be made by persons previous to their taking office, and following the form of the oath of abjuration, commenced with "Upon the faith of a Christian." Thus by a collateral effect they were deprived of the advantages which the law otherwise placed within their reach."

The number of native Jewish subjects in the metropolis was stated to be from 18 to 20,000, and from 30 to 40,000 in the united kingdom.

The Hon. Mover, in introducing the Bill to the notice of the House, adverted to the persecutions, cruelties, and oppressions to which, in almost all ages and countries, that unhappy people had been subject, both from "the fury of the populace, and from the cool, deliberate villiany of the sovereigns who professed to be their protectors." In tracing the details of their history, amongst other facts, he stated that—

"In the 19th year of Edward I. a royal edict expelled all the Jews, at that period amounting to about 15,000, from the kingdom. The edict was carried into full effect, accompanied by the total plunder of the valuable property of the Jews, the infliction of various personal sufferings, and in many cases with the actual deprivation of life. It was melancholy to reflect that such stains were inflicted on the brightest pages of English history, and those too on which Englishmen loved to dwell. The cruel conduct of the chivalrous Richard the First, and the wise and enterprising Edward was imitated by other sovereigns throughout Europe. The tragedy of expulsion was re-acted in France, under the sanction of Philip Augustus. The Jews also, to the amount of 150,000 were expelled from Spain, under Ferdinand and Isabella; and they were subjected to shocking cruelties for the purpose of converting them, in Portugal, under an otherwise enlightened monarch. A hundred and fifty years passed away before any Jews ventured to set foot in England, until they negotiated with Cromwell. They were protected by the princes of the house of Stuart after the restoration, and relieved from the payment of the alien duty. That duty was again imposed upon them in the reign of William III."

Mr. Grant's Relief Bill was read a first time in the House of Commons, on Monday, April 5, when the House thus divided:—

For the motion.....	115
Against it	97
Majority in favour of the Bill ——	18

Very different, however, was its fate on the second reading, Tuesday, May 18, when it was lost by a majority of 63; the numbers being—

For the Bill.....	165
Against it	288

Those who argued in favour of the measure, in addition to the general principles of the rights of concience and the injustice of imposing disabilities on any individuals, on account of their religious peculiarities, took occasion to remind the House, that the leading grounds of objection to Catholic emancipation were wanting in the present case :—

"Here was no foreign head, no divided allegiance, no bulls, no indulgences, no priests exercising a despotic influence over their flocks, no agitators, no violent addresses, no disciplined mobs, no clamorous demands of rights, no struggles for religious ascendancy. Here was not a sect, but a nation—and a nation, too, which was proud of its unproselyting character, and sought for no addition to its members from the professors of other religious creeds. But the Jews appeared before the Legislature asking relief in a calm, temperate tone, after the long endurance of severe and silent suffering."

The grounds on which the several speakers argued, who opposed the measure, may be condensed into the following particulars :—

1. The constitution of the country required, that all who were admitted to a share in conducting its affairs, should be professedly Christians, and thus virtually excluded those from the councils of the nation who were direct impugners of the truth of Christianity.

2. Parliament ought not to allow privileges to the professed enemies of our ecclesiastical, any more than of our civil establishment. To act thus, were to repudiate the principles of their ancestors.

3. The habits of this people unfitted them for the unqualified rights of citizens, being a wandering, international race, and not attached to any particular country.

4. Their extreme state of demoralization was considered to constitute a valid ground of objection to their enjoyment of civil rights.

5. Such an indiscriminate admission of all religious sects and separatists into Parliament—Turks and Mahometans, as well as Jews—would unite a force that would ultimately endanger the stability of the Government.

6. To naturalize the Jews, were to run counter to the spirit of prophecy, and to oppose the designs of Providence in reference to this peculiar and proscribed people.

7. The principle of the Bill, if admitted, would require to be extended beyond its defined limits, viz. to Quebec, Jamaica, Calcutta, or Bombay ; for what distinction is there between *born* British subjects and *legal* British subjects ?

8. The Jews were not entitled to more privileges than they already enjoyed, nor, as a body, anxious to possess more ; or dissatisfied with their present condition.

These eight particulars embody the substance of all that was urged against the Bill during the two evenings of parliamentary discussion. The objections were of course psesented by the different speakers under a variety of forms and modes of expression,—for it is astonishing how many changes may be rung on only eight bells ;—and they were met by the supporters of the measure in answers equally varied, and to the speakers, no doubt, equally satisfactory. Into these, however, our limits forbid us to enter. As a general observation, it may be remarked, that the objections to the removal of disabilities from this universally oppressed people, turn more on the point of *expediency* than on that of *right*, though surely in a country professedly Christian, the claims of the former should take precedency of the calculations of the latter ; for as the excellent Fuller observes, and it is a sentiment well deserving the attention of the highest authorities of the land, which, however evaded or controverted, can never be disproved—in reference to all such claims, "whatsoever is right, is wise and safe ; and whatsoever is wrong, is foolish and dangerous."

Our French neighbours seem at least to be stepping before us, in the liberality of their movements towards the despised seed of Abraham. In the *Times* Paper of the 7th of this month, it is stated that "the Chamber of Deputies

decided, in its sitting of Saturday, that the religious teachers of the Jews should receive salaries from the State, in the same manner as the Christians of different denominations."

AN ANECDOTE ILLUSTRATING THE EFFICACY OF DIVINE TRUTH.

(Extracted from Mr. Collison's Funeral Sermon for Robert Davies, Esq. of Walthamstow.)

A lady, moving in the higher circles of life, of cultivated mind and of elegant manners, but alas! a disciple of the infidel philosophy, lost in a fatal duel, her son, her only child,—and she was a widow. The Countess of ——, a Christian lady, sought her friend. She found the bereaved widow on her couch, cold, silent, restless, and melancholy, and on the verge of despair. The philosophy of this world had forsaken her. The Countess began to speak of the refuge the soul finds in addressing itself to God, in a time of trouble, to a Being so great, and good, and tender. The wretched parent turned on her a vacant stare, and said, "Did you speak of God—who is He—where is He—what is he? I know nothing of him." Struck by such an awful instance of infidelity, in such circumstances the Countess answered not, for she felt in a moment that she could do nothing to restore such a moral ruin. Her interval of silence was an interval of prayer, that God would take this mighty work into his hands; acting in this spirit she opened her New Testament, and begged her friend to allow her to read a few passages from a book which had been useful to herself in her own recent afflictions. She read from the Evangelists. The effect upon the bereaved widow, was that of a gentle soothing nature. No remark from either party was made on the book itself. When the Countess rose to leave her friend she said, "I perceive that you are entirely ignorant of the only source of comfort; and I cannot impart it to you. Will you give me proof of your confidence in my affection and sympathy?" "I will." "It is to use one short prayer in the words, I give you: and to use it as often as you feel new accession of despair, or a fresh agony of grief. 'O Lord enlighten thou me, that I may know thee.'" For many days the Countess read the little book; and, on every successive visit to her friend, she found an increasing attention to the subject read. They rarely had any conversation on religion, for the Countess found that whenever she attempted it, she could not make herself understood—she therefore confined herself to reading, accompanied by secret prayer for the divine blessing. She was the more encouraged in her hope of success, because she was assured by her friend that she used the short prayer constantly, and that when she did not know where to turn, or how to disengage her thoughts from the horrors of the past, she found relief in repeating the short prayer.

After these daily readings had continued for some time, the poor mother began to express more distinctly the effect of what she heard. "Your book told me such and such a thing yesterday; that thought has followed me ever since. I wish you would leave it with me till to-morrow." The Countess could not consent. She had two motives in her refusal. She hoped to increase the desire by delay, and she did not at that time wish the book to fall into the hands of an infidel sister, who had all her life influenced the mind of this unhappy widow. She therefore told her that the book had belonged to a dear friend, and was never confided to any second person. The desire to possess this charm-working book became stronger and the following note was sent:—

"Can you not lend me your invaluable treasure for a few hours? I will not be unreasonable, it shall be returned to you soon."

It was lent, and returned with the following note:—

"I have been deeply affected by your generous confidence, in leaving with me a book so precious to you. I dare not keep it longer, but pray let me have a Bible. It shall never leave me. It shall be my guide, my support; perhaps, one day my consolation! O! when I shall have obtained that holy joy, you shall know it, that your heavenly charity may be rewarded. Do not leave me to myself; I seem to feel that I shall understand your object. O my God, give me strength and perseverance!"

The Bible having been delayed a few days, the following note was sent:—

"Permit me, my dear, to remind you of your promise to send me a Bible. Our last conversation did me much good; it went to the source of my disquietudes. I feel as if I could repose myself in God with confidence. Sometimes I feel as if I could love him with all my soul, while I ask him with fervency, to give the illumination I so much want. I do not, I cannot, doubt that he will communicate the light that is necessary to my feeble understanding."

The Bible was procured and sent, after which this note was written:—

"I cannot thank you sufficiently for providing me with the only occupation of which I am capable: but I cannot tell you that your present brought consolation to my wounded heart. I must acknowledge that after reading it, I am more deeply afflicted,

I am even more sorrowful, more dejected than before I read it. Shall I tell you why? I am led to look back on my past life with horror, and the dreadful idea suggests itself. Is it not probable that my sins brought on my child his awful catastrophe? Oh! my God, was I indeed the cause of all he suffered in life and death? I can only weep abundantly—divine grace must do all for me."

The Countess addressed to her a letter of an encouraging nature, opening to her the fullness and freeness of the gospel; it was thus acknowledged :—

"Your letter has made me weep much, but do not repent of having written it, for the tears were the gentlest and kindest I ever shed. My heart is rivetted to that one phrase, able to save '*to the uttermost.*' I thank you, I thank you, for having shed such a drop of balsam on my wounds. I want to talk with you on my sorrows, and my hopes; if you can believe that I ought to have any hopes. Oh! yes, yes, I have indeed hope, although it is mingled with sorrow; but, mercy! mercy!"

Here terminates the correspondence, but not the intercourse; the Countess had an interesting interview. She found that the Spirit of God had indeed begun the good work, and was gradually leading her mind into all truth. Grief and despair on the loss of her son, had given way to a strong anxiety to understand the word of God. This new study absorbed the whole soul of the mother. She said she read it incessantly, but without knowing how far she properly understood it; but when she met with a passage she did not understand, she returned to the place where she had comprehended the sense and continued her reading till she again encountered the difficulty, and then she uttered her first prayer, "O Lord, give me light that I may know thee!" She remained at that point without attempting to proceed until she had obtained a knowledge of the passage: then said she, "I often find more force, and beauty, and information in that, which had just confounded me, than in all I had understood before." She said also, this book is my nightly comfort, as well as my daily occupation. When I cannot sleep, I desire my female servant to bring me my book, and place the candle at my pillow, and so the night becomes no more tedious nor gloomy.

Attempts were made by her sister to lead back this interesting woman to the darkness and despair of the infidel philosophy, but in vain; she reads the Bible, and scarcely any thing else, and lives to adorn its doctrines.

How charming is divine philosophy!
Not harsh and crabbed as dull fools suppose,
But musical as is Apollo's lute,
Perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.

"It is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

THE YEARLY EPISTLE OF THE SOCIETY OF FRIENDS.

DEAR FRIENDS,

We address you in the love of the Gospel, and have to acknowledge that we have felt it a privilege again to meet in this our annual assembly, and to be united in religious exercise for the welfare of our Society, and the prosperity of the kingdom of our blessed Lord and Saviour. Brotherly harmony and love have prevailed in the many important deliberations with which we have been occupied: our coming together has tended to the confirmation of our faith; and humble gratitude has been raised to our heavenly Father, for his numberless and unmerited mercies.

Our dear brethren in Ireland, and on the American continent, have been afresh brought to our remembrance, by epistles from all their yearly meetings. We take comfort in the persuasion, that, although locally distant from each other, we are united in the faith and hope of the Gospel. In the great and sore trials among Friends in America, which have ended in the separation of many from our Society, a large proportion remain, who have been strengthened to stand firm in their allegiance to our holy Redeemer.

Reports of the sufferings of our members, which amount, including the costs and charges of distraint, to upwards of fourteen thousand six hundred pounds, and are almost exclusively for ecclesiastical demands, have been read in this meeting. We renewedly desire that our ancient and well-known testimony on behalf of a free gospel ministry, and against all the demands made upon us to uphold a system from which we conscientiously dissent, may be maintained with christian consistency, and in the spirit of meekness.

Dear Friends, we are again made sensible that we cannot meditate on a subject more fraught with instruction and comfort, than the coming of the Son of God in the flesh, and the many blessings which through Him have been conferred on the human race—the coming of Him who, being born of a virgin, "was made in the likeness of men;" "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant." He "was delivered for our offences, and was raised again for our justification." He ascended on high,

he led captivity captive, he received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them. He "sitteth on the right hand of God," making intercession for us. He "is made unto us of God, wisdom, and righteousness, and sanctification, and redemption;" and unto him we must look as our mediator and advocate with the Father. He emphatically describes himself as "the good shepherd." He is our lawgiver, and solemn indeed is the declaration, that we must all appear before his judgment-seat, to receive our reward according to the deeds done in the body, whether they be good or bad.

We feel that it is not a light matter thus to advert again to the various offices of the Son and sent of the Father; and we beseech all whom we are addressing, to contemplate these solemn truths with due reverence; yet frequently to meditate thereon, seeking for the assistance of the grace of God, to direct their understandings aright. As this is done with humble and believing hearts, the conviction will increase, and ultimately become settled, that it is a great mercy to know individually that we have not a high priest who cannot be touched with a feeling of our infirmities, but who was in all points tempted like as we are, yet without sin.

But blessed be God, he has not only provided the means of reconciliation unto himself through the sacrifice of Christ; he hath also, through the same compassionate Saviour, granted unto us the gift of the Holy Spirit. By this, the patriarchs and the holy men of old, who lived under the law, walked acceptably before God. Its more plenteous effusion, and its powerful and life-giving effects, were distinctly foretold by the ancient prophets. Christ himself declared, that it was expedient that he should go away, that he might send the Comforter, the spirit of truth, who should guide into all truth; in allusion to whose coming he also said, "I will not leave you comfortless, I will come to you." To be guided by his spirit is the practical application of the Christian religion. It is the light of Christ which enlightens the darkness of the heart of man; and by following this light, we are enabled to enjoy and maintain communion with him. The children of God are led by the spirit of God; and this is the appointed means of bringing us into that state of holiness, without which no man shall see the Lord. It is not a doctrine of mysticism, but one of practical piety. The great office of the Holy Spirit, we firmly believe to be, to convince of sin, to bring the soul to a state of deep and sincere repentance, and to effect the work of sanctification. A holy and constant watchfulness is required, to preserve the mind alive to the guidance of this divine teacher; who, if diligently sought after and waited for, will be found to be a swift witness for God in the soul, producing that tenderness of spirit, and that quickness of understanding in the fear of the Lord, which are essential to our growth in grace. It is through Him "whom God hath set forth to be a propitiation, through faith in his blood," that we obtain pardon for sin; and it is through the power of his spirit working mightily in us, that we come eventually to experience freedom from sin.

You know, beloved friends, that faith in the help and guidance of the Holy Spirit has been an important part of our Christian profession, from the origin of our Society to the present day. And it is at this time our renewed desire, that, from early life, an acquaintance with this power may be inculcated and cherished. We affectionately exhort parents, and all who have the care of children and of young persons, constantly to bear in remembrance the great value of a tender conscience; and to turn their attention to the secret instructions of divine grace, reproving for evil, and bringing peace for doing well. Be concerned, dear friends of this class, early to subject the wills of those entrusted to your charge; encourage them to fix their affections on things which are eternal; set before them the necessity of being converted from the evil of their own hearts, and kept clean from the sin which abounds in the world; impress them with a sense of the holiness and purity of God and of his righteous law; and whilst we would exhort you to continue to instruct them in the invaluable truths of the Bible, may you lead them to seek after the practical application of these precepts and doctrines under the influence of the Holy Spirit. By such a course of religious care and christian instruction, carried on in simple, humble dependence upon God, you will perform the great and incumbent duty of bringing them up in the nurture and admonition of the Lord.

It is, in our apprehension, of the highest moment, that faith in the operation of the Holy Spirit, and a humble reliance on its guidance, should regulate the lives and conduct of *all* who profess the Christian name. By the power of the Spirit of God, inwardly revealed and obeyed, we are raised from our fallen and undone condition, and prepared to inherit that place in the kingdom of Christ, to which it is his gracious design that every one of us should come. We are called to walk in the light: we are called to purity. O then, that we may all seek to be brought low before the Lord—to be laid prostrate at the footstool of his throne—to be contrited and broken in his holy presence. Let us not value ourselves on any esteem that we may think we have amongst men; or place our trust upon what we may have done of

ourselves, or may have been enabled to do; but acknowledge in sincerity, that all that we have, and all that we are, is of the free and unmerited goodness of God. Let us each be concerned, through the help of the Holy Spirit, to experience true repentance, and to put away the evil of our doings from before the Lord; day by day pressing after an entire deliverance from the world, the flesh, and the devil; remembering that "all unrighteousness is sin," and that "to him that knoweth to do good, and doeth it not, to him it is sin."

May we all, dear friends, avail ourselves of the great privilege of drawing nigh unto God in prayer—of asking the assistance of his grace to help in time of need—of looking unto him as our merciful Father who is in heaven: assuredly believing, that as he is approached in reverence and faith, he will graciously answer our petitions, and supply all our need, in and through Christ Jesus. As this sacred duty, so forcibly enjoined in holy scripture, is correctly understood and performed aright, parents will become so sensible of its great value to themselves, that they will feel the importance of turning thereto the attention of their beloved offspring; and as they seek for wisdom and strength to act rightly herein, they will be assisted by Him to whom they should desire that they and their children may be wholly dedicated.

As we are concerned to work out our own salvation with fear and trembling, the mind is elevated above the fading objects of this life; it acquires more solidity and vigour, and its eager pursuit is not after those things which perish with the using; we feel that the fashions, the maxims, and the pleasures of the world, are to be renounced by all who would follow a crucified Redeemer; and as we follow on to know the Lord, that true simplicity which the Christian religion requires, and to which our profession has peculiar reference, marks the general demeanour; and the heart is at times enriched with the incomes of heavenly peace—of that peace which passeth all understanding. The more we are brought under the influence of the Spirit of Truth, the more are the holy scriptures, those sacred records which were given forth under its divine authority, truly felt to proceed from God, and to direct the soul unto him: we shall then come to know what it is to meditate upon his precepts with great delight. And, whilst thankful for the blessing of living under the gospel, the dispensations of Divine Providence under the law will be more fully acknowledged and understood, to our instruction and benefit.

Be entreated then, dear friends, to press after true Christian piety: endeavour to shew forth, in your daily intercourse among men, that you really love the Lord Jesus Christ in sincerity. This love will lead us to pity those whom we see involved in distress, or others who are pursuing the paths of folly and vice; and with active and willing hearts to promote those measures which tend to diminish the sum of human woe.

In this meeting, we have been deeply affected in reflecting upon the numerous evils and the great misery which attend the improper and immoderate use of ardent spirits, now lamentably prevalent in this country. The continuance of slavery in the British colonies, and of the slave trade under foreign governments, has impressed us with deep and renewed sorrow. We have also earnestly desired that our legislature may proceed in mitigating the severity of the criminal code of our beloved country, and thus make its laws more conformable to the spirit of the Christian religion. We would encourage our members individually to take a part with their fellow-countrymen, in the efforts which are now making for the removal of these evils; we desire that they may act with energy and perseverance, yet with that love and respect towards all men, and more especially towards our rulers, which become our profession as Christians. At the same time, we feel an affectionate solicitude that they may not be unduly anxious as to the fruit of their exertions; but constantly bear in mind, that in whatever way we may be engaged in the cause of Christ, that cause is not ours, but his. It is for us to be found in a meek and quiet spirit, endeavouring to do our duty, and thus to fill up the measure of usefulness designed for us by our heavenly Father.

True christian love has no limits: when it governs and takes possession of the heart, it leads us to consider every country as our country, and every man as our brother. Under, we trust, some sense of its heavenly influence, and of the inestimable blessings of the gospel of Christ, we reverently desire that it may please the Lord to hasten the coming of that day, when from the rising of the sun even unto the going down of the same, his name shall be great among the Gentiles; and in every place incense shall be offered unto his name, and a pure offering.

Signed in and on behalf of the Meeting, by

JOSIAH FORSTER,
Clerk to the Meeting this year.

ORDINATIONS, &c..

BISHOP'S STORTFORD.

On Tuesday, Sept. 21, Mr. James Galpine was ordained over the Baptist church

in Bishop's Stortford. Mr. Webb of Langley read the scriptures and prayed; Mr. Wilkinson of Saffron Walden, delivered the introductory address, and received the confession of faith; Mr. Woollacott, of Westminster, Mr. Galpin's pastor, prayed the ordination prayer; Mr. W. Shenston, of London, gave the charge; and Mr. Finch, of Harlow, addressed the church. Messrs. May, Hanson, Tyler, Clark, and Driver, read the hymns; and Mr. Chaplin, Independent minister of Stortford, concluded in prayer.

The congregation was large, the service exceedingly solemn, and many who were present united in the prayer of David, saying, "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity!"

GORING HEATH, OXON.

On Tuesday, July 6, 1830, Mr. William Benson, late a member of the Rev. J. Upton's church, Blackfriars-road, was publicly set apart to the pastoral office, over the Baptist church at Goring Heath, Oxon. The services were commenced at eleven o'clock, by the Rev. John Coles, of Oakingham, reading suitable portions of scripture and prayer; after which the Rev. J. Tyso, of Wallingford, stated the nature of a gospel church, asked the usual questions, and received Mr. Benson's confession of faith; the Rev. J. Upton, Mr. B.'s late pastor, prayed the ordination prayer, and gave Mr. B. a solemn and affectionate charge, from 1 Cor. xiv. 12. last clause, "Seek to excel," &c. and closed in prayer.

In the afternoon, at three o'clock, the Rev. J. Howes, of Goring, (Indep.) began by reading the scriptures and prayer; Rev. J. H. Hinton, of Reading, preached to the church from Phil. i. 27. first clause, "Only let your conversation," &c. and closed in prayer.

In the evening, at half-past six, the Rev. J. Upton, sen. preached to the congregation from 1 Pet. iv. 18. "If the righteous scarcely are saved," &c.

Appropriate hymns were sung, and the services of the day were truly delightful.

BRIDGWATER.

On Tuesday, Nov. 2nd, 1830, the Rev. Henry Trend, from Bristol Academy, was publicly recognized as pastor of the Baptist Church, Bridgwater. The Rev. E. James, (Indep. minister of Bridgwater,) read the Scriptures and prayed; the Rev. T. Price, of Montacute, delivered the introductory discourse, and proposed the usual questions to the church and minister; the Rev.—Lewis of Glastonbury, (Indep.), offered the ordination prayer. The charge was delivered by the Rev. T. S. Crisp, President and Theological Tutor of the Academy, Bristol, from 2 Cor. v. 11; and the closing prayer was offered by the Rev. J. B. Cox, of Hatch.

In the evening the congregation assembled at Sion Chapel, which was kindly lent for the occasion, when the members of the church were addressed by the Rev. Robert Hall, A.M. of Bristol, from 1 Thess. v. 12, 13. The devotional exercises of the evening were conducted by the Revs.—Taylor of Kingston, (Indep.), and T. Price of Montacute.

An unusual degree of interest was excited by the great celebrity of the preachers, and the chapels were in consequence crowded to excess.

OPENING OF CHAPELS.

TELLINGHAM, ESSEX.

On Tuesday, Sept. 28, 1830, at Tellingham, Essex, a Baptist Church was formed consisting of thirty-five persons, dismissed for that purpose from the church at Burnham, a village seven miles distant, when Mr. George Wesley was ordained their pastor, and two of their number called to the office of deacons.

Mr. C. R. Blacket of Southminster, (Indep.) commenced the service; Mr. King of Halstead, delivered the introductory discourse and asked the usual questions; Mr. W. Shenston, of London, prayed the ordination prayer; Mr. Pilkington of Rayleigh, delivered the charge from 1 Tim. iii. 1—7. Mr. Francis of Colchester, addressed the church from Phil. i. 27; and Mr. Howell of Chelmsford, concluded. Mr. Fletcher of Southend (Indep.), preached in the evening.

A minute account of this infant cause in its origin and progress, has been furnished, the outlines of which will be gratifying to those who admire the sovereignty of divine grace.

Mr. Garrington, the pastor of the church at Burnham, to the blessing of God, upon whose labours the church at Tellingham owes its origin, was returning from London by coach in July 1816, when he became acquainted with a Baptist friend who was going to Bradwell on business. Their conversation turned principally on the state of religion in that neighbourhood, and the next day being the Sabbath, this friend witnessed with sorrow the total destitution of every thing like the gospel of Christ, and Satan reigning uncontrolled, which so affected his mind, that he took an early opportunity

of going to Burnham and urging on Mr. Garrington the necessity of introducing the gospel there; promising some pecuniary assistance. This led Mr. Garrington to pray for divinedirection, and to look out for a room, and one was opened Nov. 1817. The sermon on that occasion was founded on Mark xvi. 15. Here the preaching was continued for two years by Mr. Bailey, and after his removal, by Mr. Haynes, employed by the Essex Itinerant Society. Those who were converted by the ministry were added to the church at Burnham, among whom was Mr. Wesley, who is now pastor of the church formed at Tillingham. He was first induced by curiosity, to go, as he termed it, "to have a little fun," but it pleased the Lord to send the word with convincing power to his heart, and he who went to scoff remained to pray. Before this period he had been ringleader in wickedness, "the worst of the bad," as he states it. After Mr. Haynes had left, the clouds appeared to gather thick and dark indeed. He had been owned of God for good, and greatly beloved, and there was no prospect of any successor to live among them, in consequence of their inability to support a pastor. This was the time of Jacob's trouble, but Jacob's God was nigh. A short time after Mr. Haynes had left them, Mr. Garrington was taken ill and for some months remained so much indisposed as to be unable to visit this part of his flock either to preach or administer the ordinance of the Lord's Supper to them, but during this long affliction he was often cheered by intelligence wonderful and pleasing, that the people assembled regularly, that brother Wesley led their devotions and preached, to them with great acceptance. This led to Mr. Wesley speaking before the church, who by their unanimous voice called him to the Christian ministry. He has now been engaged about four years preaching five times a week, during which period between twenty and thirty persons have been called to the knowledge of the truth, and to fellowship with the church. The place overflows with hearers, and their list of Sunday school children is 180.

As the people are now formed into a distinct church, the rules of the association will prevent their rendering them the assistance they have hitherto done, and as they are *all* poor, aid will be needed for the support of their pastor. He is of a studious turn and is much in want of books, and it is absolutely necessary a better residence and place to preach in should be found. He was stout and healthy, but is become pale and thin owing, it is believed, to speaking in such an inconvenient place. The writer of this brief account expects the perusal will excite in the breast of every Christian friend adoring gratitude, and lead them to sing—

"Wonders of grace to God belong."

Any person desirous of forwarding books to Mr. Wesley, or tracts for the school, or money for the support of the cause, or toward building a new place of worship, may send such contributions to the Rev. W. Shenston, 16, Bedford Square, Commercial Road, or to Mr. J. Rose, Church Court, Old Jewry.

NORTHAMPTON-STREET, ST. PANCRAS.

We are happy to state that a new chapel has been recently opened in the Baptist denomination, in Northampton-street, (near the Small-pox Hospital,) St. Pancras, where an interesting church has for some time been formed, and a flourishing Sunday school and Christian Instruction Society established, but whose usefulness was much retarded from the want of a proper place of worship, having only the use of a room. The friends, however, of the cause, impressed with the importance of the station they occupied, being situated in a large and populous district, without any place in the immediate neighbourhood where the poor could hear the gospel preached—and desirous of improving to their utmost such a valuable and extensive field of usefulness, exerted themselves to obtain a suitable and commodious place of divine worship. This, after much perseverance, has at length been accomplished, but in the prosecution of this desirable object, a considerable debt has been incurred, of which, after every effort on their part has been made, 245*l.* still remains undefrayed. An earnest and respectful appeal is therefore made in their behalf to the friends of the gospel, to aid them in the liquidation of the remainder of the debt; which is done with the greater confidence, from a conviction that they have no other object in view than the promotion of the kingdom of the Redeemer, in a district sadly destitute of the means of grace, and the opportunities of receiving religious instruction.

We are authorized to state, that any donation or subscription will be thankfully received by the following gentlemen:—Mr. J. Inglis, 32, Myddleton-square, Pentonville; Mr. D. Dewar, 6, King's Arms-buildings, Wood-street, City; Mr. G. Rait, 57, Fore-street, Cripplegate.

INDEX.

ASSOCIATIONS :—
Bedfordshire, 294
Bristol, 294
Buckinghamshire, 395
Eastern (South Wales) 394
Kent and Sussex, 347
Northern, 439
Shropshire, 395
South Devon and Cornwall, 439
Southern, 295
Western, 347
Western, Welsh, 526

Distribution of Profits, 31, 348

ESSAYS :—
A Day for Humiliation and Prayer Anticipated, 143
Admonitory Hints, 226
Admonitory Anecdote, 423
An Essay on the Writings of Dr. Dwight, 133, 177, 268, 313, 365, 416, 457, 502
Anticipation of the Annual Meetings, 226
Aphorisms, 190
Dread of Ridicule in Religious Matters, 372
Encouraging Anecdote, 189
Enquiry relative to Marriage, 327
History of the English Bible, 5, 544
Letter to a Trifling Hearer, 509
Monday Morning, 146
On the Duty of making a Will, 453
On Open Communion, 464
Original Letters—
from Dr. Watts to Dr. Doddridge, 378
of the Rev. A. Booth, 145
of the late John Berridge, 558
Psalmody, 55, 187, 379
Renewal of Covenant with God, 547.
Resignation in Affliction, 323
Scripture Readers, 512
The Bereavement, 549
The Claims of the Sabbath, 102
The Contrast, 96
The Glory of God in the Seasons of the Year, 11
The Good Samaritan's Deposit, 276
The Munster Baptists, 15, 99, 138, 183, 229

INTELLIGENCE :—
Foreign,
America, 29, 333, 389
Extract of a Letter from Dr. Carey at Serampore, 72
Piedmont, 251
Slave-market in Brazil, 521
Domestic,
Abergavenny Academy, 294

INTELLIGENCE—*continued*.
Abolition of Suttees, 74, 116, 160
Addresses to the Throne, 390
Anecdote illustrating the Efficacy of Divine Truth, 571
Anti-slavery Society, 132, 175, 249
A Missionary Address, 202
Appeal to the Friends of India, 294
Baptism in the River Blyth, 438
Baptist Home Missionary Society, 31, 163, 250, 339, 525
British and Foreign Bible Society, 247
Carter-lane Meeting-house, 114.
Christian Instruction Society, 163, 246
Church Missionary Society, 245
Claims of China, 162
Congregational Libraries, 119
Day for Humiliation and Prayer, 115, 164
Death of the King, 296
Education of the Children of Baptist Ministers, 294, 345
Emancipation of the Jews, 120, 160, 569
Female Orphan Protestant School, 396
Glasgow and West of Scotland Temperance Society, 75, 160
Irish Evangelical Society, 247
Liverpool Society in aid of the Serampore Missionaries, 251
London Baptist Building Fund, 118
——— Hibernian Society, 244
——— Missionary Society, 248
May Meetings, 208
Mennonite Baptists, 393
Missionary Prayer-meeting, 76
Preaching and Teaching in the Irish Language, 341
Profanation of the Lord's Day, 72
Protestant Society for Protection of Religious Liberty, 290
Religious Tract Society, 249
Salters' Hall, 164
Slavery, 30, 116, 342, 393, 436, 481, 525
Society for Promoting Ecclesiastical Knowledge, 340
Stepney Academy, 118
Trinitarian Society, 437
Trowbridge Building Fund, 119
Wesleyan Missionary Society, 244
Yearly Epistle of the Society of Friends, 572

IRISH CHRONICLE :—
Address of the Committe, 33, 77, 121, 165, 209, 253, 349, 397, 441, 485, 529,
Annual Meeting, 297
Contributions, 36, 80, 124, 168, 212, 256, 303, 352, 400, 444, 488, 532

IRISH CHRONICLE—*continued.*
Letters from—
A Scripture Reader, 34, 35, 36, 78, 79, 80, 122, 123, 167, 211, 212, 254, 255, 350, 351, 399, 400, 442, 443, 444, 530, 531
Allen, Rev. J. 121, 165, 210, 253, 350, 397, 441
Barry, Mr. T. 488
Briscoe, Rev. J. P. 36
Davis, Rev. S. 77
M'Carthy, J. 487
Moore, W. 78, 209
Mullarky, R. 486.
Murray, Richard, 253
Nash, J. 529
Ryan, Stephen,
Thomas, Rev. W. 34, 166, 211, 350, 398, 442, 486
Wilson, Rev. J. 33, 77, 122, 166, 209, 349, 397, 442, 486
Wishart, Alice, 352
Moravian Society for Propagating the Gospel in Ireland, 532

MEMOIRS OF
Bligh, Samuel, 45
Cuttriss, Rev. Wm. 409
Dorrell, Matthew,
Hurn, Rev. W. 1
Judson, Rev. Adoniram, 541
Melhuish, James, 497
Mileham, Rev. C. T. 89
Parnell, George, 221
Westley, Robert, 265

MISSIONARY HERALD:—
Contributions, 44, 88, 175, 220, 264, 363, 407, 452, 496, 539
Correspondents, to, 44, 176, 264, 363, 364, 408, 452, 496, 540
Foreign Intelligence,
Ajimere, 450
Belize (Honduras), 174, 537
Bengal, 257
Burmah, 173
Calcutta, 37, 81, 169, 213, 401, 445, 489, 533
Ceylon, 39
Cutwa, 172
Doorgapoor, 445.
Howrah, 445.
Jamaica, 84, 125, 259, 362, 402, 537
Kingston, 494
Monghyr, 172, 216, 449
Old Harbour and Vere, 537.
Padang, 537.
Sewry (Beerbhoom), 173, 219
Spanish Town, 262, 450, 492
Sumatra, 536
List of Foreign Letters, 42, 88, 174, 219, 263, 363, 452, 496, 538
Home Proceedings, 42, 88, 174, 263, 305, 352, 404, 494, 538

NEW PUBLICATIONS:—
Affection's Offering, 26
Allom's Address to the younger Members of Religious Families, 156
Baptist Children's Magazine, vol. 3. 199
——— Sabbath-school Hymn-book, 199
——————— Primer, 199
Channing's Importance of a National Literature, 240
Cobbin's Works for the Young, 69
——— Evangelical Biography, 287
——— Common Sense improved, 112
Craig's Spiritual Novelties, 287
Devotional Sonnets, 521
Douglas's Thoughts on Prayer, 287
Fifteenth Report of the Society for superseding the Necessity of Climbing Boys, 287
Hargreaves' Discourse on the Importance of combined Efforts for the spread of the Gospel, 521
Hewitt's Meditations, 521
Hinton's (Eliza Vincent) Agatha and Eveline, 385
Hopley's Memoirs of Blake, 385
Letters to the Committee of the Reformation Society, 432
Literal Translation of the Psalms of David, 240
Loan Tracts, 199
Martin's History of the Sufferings and Martyrdom of Lewis Marolles, 521
M'Keon's Inquiry relative to the Rev. W. Gurnall, 287
Payne's Exposition of Jacotot's System of Education, 199
Peacock's Address on Believers' Baptism, 521
Sacred History, Part II. 521
Sandwith's Reply to Lord J. Russell, 336
Scenes of Idolatry in British India, 156
Secker's (Archbishop) Lectures on the Catechism, 521
Shuttleworth's Essay on Evil-speaking, 287
Sillery's Eldred of Erin, 385
Smith's Common Scenes Improved, 112
Swan's Christian's Affection to the House of Prayer, 199
The Book of Psalms, 240
The Juvenile Forget Me Not, 26
The Martyr of Prusa, 432
The Outcast, 432
The Sabbath-scholar's Friend, vol. 1, 156
The Welsh Baptist Magazine, 36
Urwick's Collection of Hymns, 240
Wardlaw's (Dr.) Charge, 432
Ware's Hints on Extemporaneous Preaching, 240

NEW PUBLICATIONS—*continued.*
Wilks's Essay, 336
Wright's Dialogues, 336

Notices, 31, 76, 120, 164, 207, 252, 296, 348, 396, 440, 484

OBITUARIES AND RECENT DEATHS:—
Biggs, Rev. Thomas, 339
Bowes, Mrs. 436
Bradford, Rev. James, 288
Brookes, Mrs. Jane, 568
Carr, Mr. Robert, 72
Christian, Miss Priscilla, 160
Cuttriss, Rev. W. 30
Davies, Mr. Robert, 72
Favell, Mr. Samuel, 289
George, Mr. Thomas, 480
Hill, Mrs. Rowland, 389
Hoby, Mrs, 338
Holtham, Mr. T. 436
Ivimey, Mrs. Sarah, 522
Jarman, Rev. J. 114
Kilpin, Mr. 436
King, Mrs. Sarah, 389
Lewis, Mrs. Mary, 244
Masters, Miss Mary, 476
Melhuish, Mr. James, 436
Miall, Mrs. Alicia, 76
Mileham, Rev. C. T. 30
Millard, Mr. John, 27
Morris, Rev. John, 480, 523
Mundy, Mr. John, 114
Orme, Rev. Wm. 243
Perry, Mr. Richard, 241
Phillimore, Mr. Isaac, 436
Powell, Mrs. Ruth, 337
Roberts, Mrs. Elizabeth, 436
Robins, Mr. Joshua, 157
Rushbrook, Rev. W. 481
Saunders, Mr. Wm. 242
Stanger, Mr. Thomas, 200
Taylor, Rev. Isaac, 30
Teape, Mr. Henry, 30, 158
Thackrey, Mr. 113
Thomas, Mrs. Martha, 386
Turner, Mrs. Hannah. 433
Widlake, Mr. Edward, 72

ORDINATIONS AND CHAPELS OPENED:—
Alcock, Mr. 345
Amesdon, T. 527
Benson, W. 575
Chalker, J. 295
Crate, C. T. 345
Day, George, 296
Edwards, J. 528
Evans, D. 346
Galpine, J. 574
Giles, J. E. 439
Hedge, Mr. 206
Jordan, T. F. 396
Nichols, D. 346
Parsons, J. 346
Reynolds, T. D. 527

ORDINATIONS, &c.—*continued.*
Robinson, W. 527
Savory, W. 346
Soule, J. M. 206
Tauchnitz, C. C. 396
Thompson, C. 440
Trend, H. 575
Watts, J. L. 345
Webster, R. E. 484.

Aston Clinton, 527
Bacup, Lancashire, 528
Bath, 395
Bilston, Staffordshire, 528
Bishop's Stortford, 574
Bridgewater, 575
Brighton, 346
Coseley, Staffordshire, 440
Donnington Wood, Salop, 528
Dorchester, 347
Drayton-Parslow, 206
Earl's Colne, Essex, 527
Eye, Suffolk, 345
Fenny Stratford, 206
Goring Heath, Oxon. 575
Great Torrington, Devon, 205
Harlestone, Northamptonshire, 348
Harwich, 484
Kettering, 527
Leipsic, 396
Lewes, 206
Manchster, 296
Marazion, Cornwall, 346
Monmouth, 440
Northampton-street, Pancras, 576
Oakham, 396
Oldham, Lancashire, 396
Paulton, Somerset, 207
Pennel, Monmouth. 346
Salters' Hall, London, 348, 439
Sanday Lane, Wilts, 345
Shipdham, Norfolk, 296
Shrewsbury, 206
Sidmouth, Devon, 76
Stepney Baptist College, 295
Tillingham, Essex, 575
Tredegar, Monmouth, 440
Trowbridge, 346
Wendover, Bucks, 76
Wincanton, 296
Winslow, Bucks, 347
Wootton Underedge, 345
Wraysbury, 528

POETRY:—
A Blessing implored, 278
A Cry from South Africa, 279
A Mother's Lines on her still-born Infant, 559
Maternal Sympathy, 60
On Effectual Prayer, 233
Paraphrase of Ps. cxxxix. 17.—18
Providential Interpositions a theme of grateful Recollection, and a ground for renewed Confidence, 467
Slavery, 379

POETRY—*continued.*
Spring, 148
The Crucifixion, 278
The Moral Degradation of Slaveholders, 512
The Negro Mother's Petition, 424
The Negro's Prayer, 467
The Penitentiary, 60
The Righteous shall hold on his way, Job xvii. 9.—148

REVIEW:—
A Layman's Appeal to the Scriptures on the Doctrine of Faith and Works, 565
An Appeal to the Scriptures on the Ordinance of Baptism, 563

Belfrage's Memoir of the Rev. Dr. Waugh, 330
Binney's Discourses, 431
Bishop of London's Letter on the Neglect of the Lord's Day, 425
Butter's Etymological Spelling-book, 519

Cabinet Cyclopædia, 197, 382
Carpenter's Guide to the Practical Reading of the Bible, 285
Carpenter's Letures on Biblical Criticism, 18
Chin's Memoirs of Miss Flint, 334
Christian Mariner's Journal, 239
Christian Counsel, 155
Church of England and Dissent,
Collison's Sermon on the Death of R. Davies, Esq. 562
Copley's Memoirs of Practical Piety, 284

Daily Scripture Expositor, 68
Douglas's Truths of Religion, 384
———— Errors regarding Religion, 473

Family Sermons, by the Editor of the Christian Observer, 332
Fletcher's Funeral Discourse on the Death of the Rev. W. Orme, 381
Fletcher's Address on the Designation of the Rev. J. Pyer, 563
Funeral Sermons on the Demise of King George the Fourth, by the Revs. G. Pritchard. J. Morison, and J. M. Cramp, 380

Glenrock Sunday School, 566
Godwin's Lectures on Slavery, 468
Greenfield's Defence of the Serampore Mahratta Version of the New Testament, 105

Hall's Travels in North America, 23
Hanbury's Works of Hooker, 191, 237
Henderson's Great Mystery of Godliness Incontrovertible, 561
Hinton on the Work of the Holy Spirit in Conversion, 279
Holland's Sketch of the Life of Cowley, 520

Ivimey's History of the English Baptists, 471
Joss's Sermon, 564

REVIEW—*continued.*
Kelty's Times of Trial, 149
Knowles's Memoir of Mrs. Judson, 25, 335

Leifchild's Charge at the Ordination of the Rev. Edward Thornton, 563
Letters on Spiritual Dejection, 155
Library of Ecclesiastical Knowledge, No. 1. 61

Matheson's Voluntary Churches the true Churches of Christ, 286
M'Crie's History of the Reformation in Spain, 234
M'Gavin on Church Establishments, 383
Memoir of the Controversy respecting the Three Heavenly Witnesses, 238
Memoir of Mrs. A. H. Judson, 25
Middleton's History of the Christian Church, 66
Middleton's History of the Reformers, British and Foreign 66
Montgomery's Satan, 427
Muston on Recognition in the World to Come, 518

Notions of the Americans, 23

Owen's Practical Exposition of the 130th Psalm, 566

Patience in Tribulation, 560

Scales's Principles of Dissent, 383
Scripture the Test of Conscience, 565
Sermon on the Death of the Rev. James Biggs, 516
Sims's Memorials of J. F. Oberlin, 332
Southey's Pilgrim's Progress, 513
Southwood's Sermons, 564
Steane's Letter to the Pastors of Baptist Churches in London, 111
Steven's Discourses on the Sinlessness of Jesus, 517
Stratten's Book of the Priesthood, 430
Strong Consolation, 155
Swan's Letters on Missions, 323
Sympathy, or the Mourner advised and consoled, 63

Temple's Visitation Sermon, 563
The Church of England and Dissent, 560
The Excitement, 335
The Friends, 515
The Holy Bible, Part I. 334
The Olive Branch, 25
The System of the Baptists Exposed, 154
Timpson's Apostolical Constitution of Christian Churches, 560

Watson's Conversations for the Young, 519
Weaver's Lectures, 384
Wilson's Memoirs of the Life and Times of Daniel De Foe, 194
Writings of the Rev. J. Knox, 66
Writings of the Rev. T. Becon, 65

Youth's Guardian, 335

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